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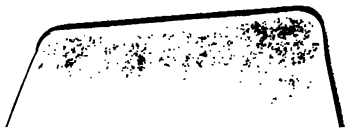
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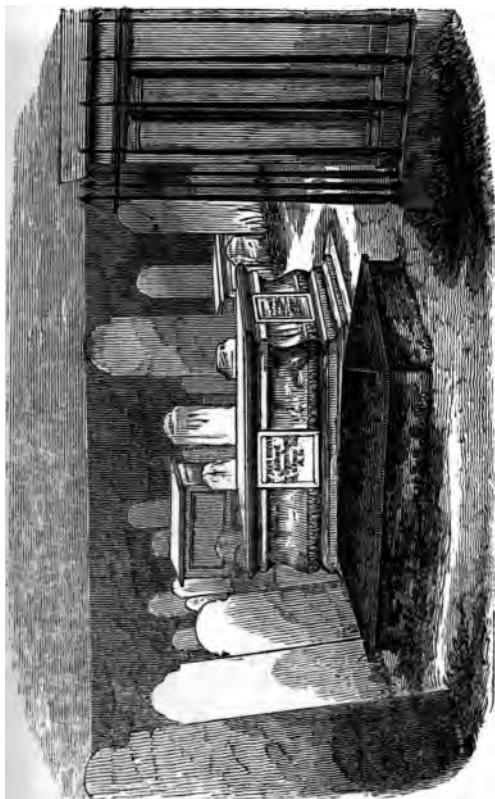












BUNHILL FIELDS BURYING GROUND.

THE  
**REVIVALIST:**

EXCLUSIVELY DEVOTED  
TO  
THE REVIVAL AND EXTENSION  
OF  
EVANGELICAL RELIGION.

---

CONDUCTED BY THE REV. JOSEPH BELCHER.

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LONDON:  
THOMAS WARD AND CO.,

XXVII. PATERNOSTER ROW.

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1837.



**THOMAS C. SAVILL,**  
**PRINTER,**  
**ST. MARTIN'S LANE, CHARING CROSS.**

## P R E F A C E.

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THE lapse of time calls upon us for our annual tribute of a Preface, which may, with equal propriety, speak of our past labours and future prospects.

In reference to the past, we have little more than to repeat our acknowledgments to many kind contributors, and to those who have employed their influence to extend the sale of our work. We trust that our friends have not laboured in vain ; and we look with the fullest confidence for their continued favours.

Were we at liberty to urge upon our friends, in this our annual address, the importance of promoting revivals of religion, we could draw a very powerful argument from the character of the present times. We have more than slight grounds for fearing that the present political excitement is seriously injuring, for the present, at least, the spirit of piety among all classes of Christians. We have unwillingly arrived at this painful conviction, and would now most *affectionately and earnestly* entreat the followers of



Christ not to forget his claims, and the claims of perishing millions, both at home and abroad. We are no advocates for the renunciation of the rights of citizenship because we are Christians, but we do fear that the religion of the Christian is sometimes lost in the struggles and anxieties of the citizen.

Earnestly rejoicing in the extension of divine truth, and blending our feeble prayers with those of thousands of our readers for the universal prevalence of the religion of Jesus, we respectfully take our leave of our readers, till we meet again at the commencement of another volume.

*London, Nov. 29th, 1837.*

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# THE REVIVALIST.

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## COMMUNION WITH GOD.

By communion with God, I understand an interchange or reciprocal exercise of views and feelings between God and the soul, when, according to his promise, he draws near and manifests himself to those who love him.

This is both a reasonable and intelligible state of mind. Men are so made that they can exchange with each other both views and emotions, and this is essential to the highest degree of love and mutual confidence. And the same is no less true of the relations that exist between men and God. He is a holy Being, and has infinite intellect and emotions; and if emotions exist in us of a corresponding kind, there is a rational basis laid for union with Him, not only in views but in emotions. Hence it is said, "Every one that loveth is born of God, and knoweth God; and he that dwelleth in love dwelleth in God, and God in him." And all Christians familiarly speak of this state of mind as involving *a sense of the presence of God*. It was this state of mind which *David desired when he longed, and thirsted, and*  
*Vol. VI.*



fainted after God, and which he actually enjoyed when he said, "Thy loving kindness is better than life," and spoke of his soul as "satisfied with marrow and fatness," while in a state of joyful communion with God, and when he exclaimed, "Whom have I in heaven but thee, and there is none upon earth that I desire besides thee."

This is the very foundation of all high attainments in holiness. The great and fundamental principle of Christianity is, that the mind of unrenewed man is entirely corrupt and degraded. Even the mind of a renewed man has no self-restoring power. Left to itself, it would again subside into passions and purposes corrupt, and only corrupt. Nor is there any way to restore it to perfect purity, but to bring it under the renovating influence of the pure and holy mind of God. In him are found the only causes adequate to produce this result—infinite power of exhibiting the truth, and infinite holy emotion to destroy the deadness and apathy of the soul. Both of these influences are needed, and either without the other is ineffectual. And both reside in God alone. Hence the whole progress of the work of moral renovation depends entirely on putting the mind wholly under the influence of the illuminating intellect, and holy emotions, of Jehovah. He is our life. In him, holy emotions glow pure, intense, unmingled. And when his glories beam upon the soul, and the elevating and invigorating power of his holiness is felt, then sinful emotions subside and die, and the soul is filled with *all the fulness of God*. But let him retire, and sin *revives* again, and we die. On this point I speak to

those who have experienced in their own hearts the influence of holy communion with God. I may fail to describe the state of mind with metaphysical exactness; but do you not know, by your own experience, that the thing itself is a reality? The Bible also speaks on the subject with the utmost fulness. What else is meant by "dwelling in God, and God dwelling in us?" or by the promise, "Ye shall know that ye are in me, and I in you?" or by the promise, "I will love him, and manifest myself unto him?"

But if communion with God is a reality, to increase it throughout the church is the foundation of all efforts to elevate the standard of holiness. It is by the life of God alone that the church can be made fully alive. The first great object, then, should be to remove all that prevents communion with God, to elevate our views, and enlarge our desires, on this subject, and to bring the church of every denomination fully under the power of his own infinitely pure and almighty mind. Then, and then alone, may we hope that the church will truly begin to live. Then, and then only, will she be strong in the Lord and in the power of his might.—*President Beecher.*

---

#### FRETFUL DISCIPLES.

I LOOKED into the best book I knew of, and I could find nothing there about fretful disciples. I found such an injunction as this: "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another and forgiving one another, if any man have a quarrel against any."

I found all these things urged and set forth as peculiarly distinguishing Christian character ; but not one word is said about its being any part of a Christian's duty, privilege, or happiness, to be fretful.

Not willing to give the matter up, I searched farther, and found the following : " And beside this, giving all diligence, add to your faith virtue ; and to virtue knowledge ; and to knowledge temperance ; and to temperance patience ; and to patience godliness ; and to godliness brotherly kindness ; and to brotherly kindness charity." Here is a very full account of the most distinguishing traits of the Christian, but there is nothing said about the quality under discussion. And I reasoned, that if fretfulness were one of these traits, the apostle, who was a very careful and judicious man, would certainly have mentioned it.

Then I thought, however, it might be something very becoming—that which might have been very properly mentioned, at least among the inferior graces of piety ; but as everything amiable and lovely could not be mentioned, this was omitted for that reason. I looked therefore for the loveliness of this quality, for the purpose of seeing whether it was not a proper ornament of Christian character. And I contemplated actual cases.

The pig baked for dinner was not thoroughly done. " What a piece of work that provoking cook has made of it. Does he think that I will be abused in this manner ? Stupid fellow ! I'll—why, I will not have him in my house another day." The disciple was heated enough, I thought, to have finished the baking of the pig had they been in contact ; and while he was hot, I tried to see if there was any loveliness in being fretful ; but I did not see any.

The boy did not return at the time he was directed. *The mother put on what, as was above noticed, I was unable to find in the whole catalogue of Chris-*

tian graces. She said, in great excitement, "It was scandalous, provoking, intolerable—she would teach him—she would let him know—it would be the last time she would be so treated." This disciple I had seen wear some of the garments which compose the spiritual apparel. The robe she wore now, however, did not belong to that inventory, for I looked over two separate accounts of it, already noticed, and could not find it in either. There was the command to "PUT ON;" but then "meekness, gentleness, long-suffering," &c., were the things to be put on, and if that disciple thought fretfulness was one of them, she was certainly mistaken. She could not have carefully examined the record. However, since it was on, I looked to see if there was anything lovely about it, but I did not find it.

The father was reading a newspaper. A little child, not particularly interested in politics, but attending to its own affairs, upset the chair, and tumbling with it upon the floor, mourned most vehemently over its fallen fortunes. "Out of the room with that child!" said the father, in a voice that almost started the plastering. "Do you think I'll be disturbed in this way! Away with that child, I say." Here was a very pure specimen of fretfulness, and it furnished me, therefore, with a very fair opportunity of seeing the loveliness of this article, if it had any. But I did not see any.

I saw a man in a very snappish state respecting a certain antic of his horse. Now I could not justify the beast, for he certainly might have done better;—nor could I the man. He beat the brute vehemently, both with words and blows. As I was in search of the moral beauty of fretfulness, I looked for it here. But I saw no beauty in it; though I think I have seen some in the resolution of President Edwards, "That he never would be angry with a brute."

*As I could find nothing lovely in fretfulness, in*

looking at individual cases, I thought, perhaps, it might be seen if it were looked at by the quantity.— And I saw an obstructed stage-coach, full of fretful persons—and a retarded canal-boat full—and then a draw-bridge covered with them. Indeed I have seen several scores of persons in possession of as much of this article as could be reasonably desired. But it looked no better by the quantity than in a small parcel, just as there is no more agreeable emotion in looking into a nest of serpents than upon one alone.

Since, therefore, I could find no mention of fretfulness among the Christian graces, and could find nothing lovely in any case of it which came under my observation, I judged it was a piece of apparel which a disciple should never put on.

“Well,” said one, “I did not have it on but a minute—I did fret, but was quickly over it.” That handsomely-dressed gentleman, passing down the street, picks up a greasy, sooty sheepskin, just thrown from the shoulders of a Hottentot, and wraps it around his own. But I see it is off in a moment. And this is his apology as he meets you: “I had that vile thing on me but a minute.” “Fudge! and what did you put it on at all for!”

“It is so *natural* to me,” says another, “that I cannot help it.” That is, it was born with you, I suppose you mean; is a part of your original mental constitution, and is therefore developed as freely and as frequently as other mental qualities, and so it has been as common with you to scold and be out of humour, as it has been to think or remember, and therefore you have been a fretful body ever since you were born. I think you would hit the man in a downright passion who should coolly make the statement concerning you. And as for not being able to help it—“The fact is,” said the well-dressed gentleman, “It has been so long my custom to throw every vile *rag I find in the streets* over my shoulders, that now

I cannot do otherwise." You would laugh in his face, in spite of your politeness.

"But then, I am *nervous* you know," says a third. It is a wonder so well-directed a pen as Paul's had not made the exception when he wrote certain letters to his disciples. Let us throw in the exception you claim, and see how it looks. "Put on, therefore, holy and beloved, meekness, long-suffering,"—except such of you Colossians as have weak nerves,—"for-bearing one another," save the irritable among you, since you cannot help it. Again, "I beseech you, Ephesian Christians, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering," save the nervous among you, who are exempted from this injunction. This way of correcting an apostle—how does it look!

I took still another view. I could see, as above stated, that fretfulness was scriptural, or lovely, or excusable; but I did see some things in it which should render it the deep aversion of every disciple of Christ.

*It disgraces religion.* It violates some of its most positive injunctions, and some which seemed to have been aimed at this very sin. And see, too, its perfect discordance with the spirit of Christ. The idea would be perfectly shocking to you, that there should ever have been anything like ill-nature or ill-temper in the Saviour. And you can have no idea of Christian character in which it would not be a reproach.—Abraham in a passion! Isaiah in a fretful mood! John the Baptist out of temper! The Apostle Paul ill-natured, and Saint Peter a scolding! Just see how the thing looks; I think you had not better fret any more. No! not about anything.

And for another reason. *It will hinder prayer.* Fretting and praying! There never were any two things in more perfect contrast. "Men ought always to pray;" then they ought never to fret. You cannot fret and then pray very well; though you

never more needed prayer than when in such a mood. The next time you find yourself in such a frame, (may you never have a chance for the trial, though,) just think of prayer and attempt it. You cannot mingle such hostile elements. You will have to cast out the spirit of fretfulness before you can have the spirit of prayer. And if you succeed in the ejection, then take measures, I pray you, to *keep* it out, which is better than to *cast* it out.

“I think you have said enough about so small a matter.”

Well, I will stop when I have done one thing more, and that is, to correct this last statement of yours. Fretfulness a small matter! Then it is a small matter to show the very contrast of the “meekness and gentleness of Christ”—to violate his express precept—to dishonour your Christian profession—to cut off your soul from happy communion with God. No, it is not a small matter. He that thinks so, makes a very great and dangerous mistake. And if you have made it, I beg of you to correct it directly.

SIMON.

---

#### SACRIFICES OF THE SINNER.

THE sinner is required to sacrifice all his time to the service of his Master. He enjoys not even the poor privilege of the ordinary slave. The Sabbath is no day of rest to him; the return of a holiday brings no relaxation of his labours; the hours of repose allow no peaceful slumbers to visit his pillow. The sinner's week has no Sabbath—the sinner's year no holiday—the sinner's night no hours of repose. The haggard image of vice haunts him, like the nightmare, even in his transient sleep. His tortured thoughts wander, like the troubled ghosts of fable, even in the dark and silent watches of the night. He *is allowed no time for retirement or for reflection. Sin demands every moment* of his life, and the master

who lays his votaries under eternal bonds, is to be defrauded of even the little span of time which this life affords.

And is not this enough? No, sin is not satisfied with all these sacrifices. After votaries have given up their time, their honour, their credit, their reputation, their property, their health, their peace, their comforts, all the enjoyments of life—and even life itself,—sin, like the grave, still cries for more—still is unsatisfied—until the soul is offered up at its unhallowed shrine! And, dreadful consideration! this demand is complied with.—The soul is sacrificed.

And from this sacrifice we learn the duration of the servitude of the sinner. It is expressed in one word—that duration is eternal.

---

#### HINDERANCES TO MINISTERIAL USEFULNESS.

NOTWITHSTANDING the worth of souls, the incalculable interests involved in the minister's success, and the promise of Christ to be with his ministers to the end of the world, we see their work advance very slowly. It should be a point of much interest to all who love the cause of Christ, to know why the ministry accomplishes so little. It will be our business at present to point out some of the reasons why so little is done by many ministers in our land.

1. *Love of personal ease* is one great reason of so little being done in the vineyard of the Lord. If any thing is accomplished, it must be by effort. The farmer who is idle during summer cannot expect a crop; so the minister who attempts nothing will accomplish nothing. Many never visit their people. Some visit the wealthy and pious families, but pass by those who have the greatest claim on their attention. "The whole need not a physician, but they that are sick." Some are entirely contented with preaching a dry didactic sermon or two on the Sabbath. That man



whose chief concern is his own ease will never accomplish much for Christ. We must deny ourselves—"take up the cross"—follow the Saviour in his untiring toils for perishing men. We must be "instant in season, and out of season." "In the morning sow thy seed, and in the evening withhold not thy hand." In this way alone can success be expected.

2. *Too great a desire for the good opinion of men.* A minister is sometimes afraid to tell the truth, lest it should give offence to some of the influential and wealthy amongst his people. This course the Lord will never bless. Paul says, "If I pleased *men*, I should not be the servant of Christ." James says, "Whosoever will be a friend of the world is an enemy of God." We see the meaning of these passages illustrated in the conduct of Christ and his apostles. Their great concern was to please God by declaring the message which he had committed to them, regardless of whatever might be said, thought, or done, by the multitudes who heard them.

3. Another hinderance is an *undue regard for the feelings of the people*.—There are some men of dispositions naturally so very affectionate that even when they see their fellow-men sinking to hell, they cannot bear the thought of wounding their feelings by telling them their condition. A physician sometimes finds it necessary to give great pain to save the life of his patient. So the feelings of a sinner must not be regarded if his soul is at stake.

4. *Ministers often do not like to condemn themselves*.—They have their faults—their imperfections. To preach the truth would condemn themselves. The truth is therefore often withheld. Such a minister cannot expect to be useful. God requires him first to obey the truth and then to preach it.

5. *Too great a regard for temporal interests sometimes prevents ministers from the discharge of their duty*.—Fidelity in reproving sin might give offence to some, and thereby diminish their support. So

little faith have some men in the promises and protecting care of God, that they had rather depend on the support of men—had rather offend God by *unfaithfulness*, than offend *men by fidelity*.

6. Some ministers allow themselves to be *too much perplexed about unkind remarks made concerning them*. Great pains are taken to vindicate their character, and everything must be explained to every enemy of God and the gospel who may choose to be offended, and wishes to vent his spleen by slandering the herald of the cross. The more concern a minister manifests about such things, the more ready the world will be to harass him in that way. Let him treat such things with the neglect which they deserve, and they will soon die.

7. Ministers are often *so trammelled with the world* that their usefulness is almost entirely destroyed. Sometimes they are to be blamed. They love the world—form many plans for acquiring its wealth—employ many hands—devote the whole week to the management of their worldly matters. So that when the Sabbath arrives they are entirely unprepared for its sacred and responsible duties—unprepared, both in heart and matter, for the instruction of the people. Sometimes the guilt and the responsibility rests on the *people*. They live in ease and affluence—clothed in purple and fine linen, and faring sumptuously every day," whilst he that weeps, and prays, and toils, for *their good*, wants the necessaries of life. He must have food and raiment. It must come from his people, or he must resort to something else. He knows little about the world—succeeds badly—is pitied, but not relieved, by those who ought to sustain him, and who are the occasion of his difficulties. The same man cannot be devoted to the world and devoted to his work as a minister. One must be neglected.

8. *Another important reason of ministers not being more successful is, the low standard of religion in their own hearts.* They should exemplify to their

people the truths which they preach. "They should continually have the joy of God's salvation." Above all, they should have strong faith in prayer. Of all things, prayer is most needful for the success of the truth in winning souls to Christ.

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#### IMPORTANCE OF LITTLE THINGS.

THERE are some truths for which we must dig deeply by research, and others which must be won from reflection upon events of rare occurrence; but this truth—"there is importance in little things,"—we find written on the page of common life, and uttered by the voice of every day.

There is something fixed in the very nature of the proposition, which nobody disputes. Every one, when he hears it said that "little things are important," remembers some definite instance in which they were important to him. That *but* for such and such minute circumstances affairs had not stood with him as now they do; how his influential impressions of the character of another were derived from the observation of a "little thing;" how that some very trifle once told kindly or unkindly on his feelings in a way which he has never forgotten.

These and similar remembrances induce us directly to assent to the notion as true.

Dr. Johnson asserts, that it "is principally by the study of little things, that in this life we may avoid misery and secure happiness:" and, to quote from a source far higher, "Who hath despised the day of small things?" is the word of the "Lord of Hosts."

It is precisely these common, long-admitted, general notions, that it is good for us to reconsider, to analyze, and to admit over again, if we desire that they should influence our conduct. Coleridge speaks *of the soul* as "too often a sleeping-place of received opinions."

*We derive the idea expressed by the word "little"*

from its comparison with what we term "*great*." It literally signifies, "small, mean, low, not much, nor many," and these qualities of things are, by a kind of paradox, pronounced *important*. The subject has various aspects, which seem worthy of attention, and capable of improvement.

A subject is of importance to a renewed mind as it can be brought to bear upon its progress in the spiritual life; *this* surely *may* "the Canaanite, the Hivite and the Perizzite, were to be driven out before Israel, by little and little," a beautiful type of gradual growth in grace, and when the believer is not "pressing forward," but, alas! "backward." Is it most often by giant footsteps that he goes out from the presence of God? or by insensible, unconscious degrees? "Enter into thy closet, and shut the door." The *last* clause of this injunction may be "the little thing" that he neglects, yet upon this is found to depend all the privileges of the first; unless in that sacred retirement, the door is shut upon the world—our world, whatever it may be—we shall "not pray to our Father which is in secret, nor shall He reward us openly."

"He that is faithful in that which is least, is faithful also in much, and he that is unjust in the least, is unjust also in much."

*Little things* are an index to the volume of character. As the minute circle of a watch is an index to the machinery of its hours, they compose the science of beginnings, with all its momentous interest, the beginnings of good and evil,—"*the beginning of strife, which is as the letting out of water,*" and the "*beginning of the good work in the heart, which is to be performed until the day of Jesus Christ.*" Small at first as "*the least of all seeds, but when it is grown, it becometh a tree, so that the birds of the air, come and lodge in the branches thereof.*"

*It might often decide us whether to allow a habit,*

at present of neutral tendency, if we asked the question, Is it the beginning of good or evil? Is it a little thing? But whither will it lead? and where will it end? Consequences are among the deep things of God. Mortals can only look upon *them* in the light of the past and the probable. "The Lord seeth the end from the beginning;" but it is ours to watch commencements. Life and character are not composed of two or three great accidents, but are a tissue of trifles, a history of degrees: no man ever became worthless in a day, or descended but by gradual steps into the depths of evil. "Behold, how great a matter a little fire kindleth!"

How often are the depths of feeling stirred by "little things." Love dwells on trifles and feasts on minute endearments. It can make the greatest sacrifices, but often its tenderest are its least; and how frequently are "little things" the first impulses of all that is generous and lovely in disposition; the spells of home that hang about the heart in after years, are little things, but of mightiest influence over the soul of the wanderer. The mother notes minutest traits, in checking the weeds, and watering the flowers, of character. The silent tear of childhood, if it fall in sympathy for others, how does she mark and cherish! It is but a "little thing," yet the fount of pity had its spring-time in the heart of a Howard—and if she perceive that the frost of indifference has but touched the tendrils of her nursling plant, how anxiously does she endeavour to revive and recover it, lest a "little thing" should in time amount to independence and rebellion. In this sense it was said, "The child is father of the man," and that "Character is created in the nursery."

How very important is a little thing in narration and description. A word misplaced, an altered tone, a look unfaithfully reported, changes the complexion of a *fact*, as entirely as the distribution of light affects a

landscape, or a line destroys the truth of a portrait; yet how long is every day's chapter of minute exaggerations.

To the idea of domestic comfort little things are absolutely essential, their absence best proves their importance. Genius may spurn, and romance may ridicule them, but real life owns their value; yet this section of the subject has an extreme; it is as easy to be absorbed in trifles as to forget them. Most worthless and wearisome is a life passed in the region of minutiae. Never to rise out of the atmosphere of little facts is not rational, and it is not Christian—it is not to fulfil the end of our being; it is not “to glorify God, and enjoy him for ever.” If this conviction be followed out spiritually, morally, and mentally, the beauty of the *natural* world lies much in “little things;” grandeur and magnificence abide with its mountains, but who would forget its flowers? In the world of animate and of inanimate existence,

“ He who feels contempt  
For any living thing, hath faculties  
Which he hath never used; and thought with him  
Is in its infancy.” — WORDSWORTH.

The importance of little things is scattered thickly throughout Scripture history.

Only a mess of pottage cost Esau a birthright and a blessing; only a coat of many colours made Joseph the envy of all his brethren; only the talent of silver, and two changes of raiment, made Gehazi and his house “leprous for ever;” only a touch upon the ark of God procured the punishment of Uzzah; only a stone destroyed Goliath. “Whoso shall offend one of these little ones, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea.”

“ There are four things which be little on the

earth," says Solomon, "but they are exceeding wise. The ants are a people not strong, but they prepare their meat in the summer; the conies are but a feeble folk, yet make they their houses in the rocks; the locusts have no king, yet they go forth all of them by bands; the spider taketh hold with her hands, and is in king's palaces."

"Know ye not that a little leaven leaveneth the whole lump?" "And thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth that is to be ruler in Israel." "Though thy beginning was small, yet thy latter end shall greatly increase."

Finally, if we have to think upon this subject in heaven, we shall probably find that which "was first, last, and the last, first." Nothing will then seem "little" to us in the way by which our Father led us home.

Earth's pride, and thrones, and all besides, will be but little things. Nothing so great as our least sins, and God's least mercies. We can conceive of no littleness with God, of no trifle in eternity: no law of his can be light, no sin that transgresses it, small. Let us then "watch unto prayer," that a "little thing" be not "the beginning of sin to the daughter of Zion."

L. N.

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#### HINTS TO PARENTS.

YOUR children have just entered into a world of sin, and are liable to be led astray by the influence of example and the allurements of the world. You are commanded to train them up "in the nurture and admonition of the Lord." They were given, or rather lent, to you for this purpose. The influence they receive in their early days will have an important bearing upon their future life and usefulness, and their final destiny. Let not your paternal affection

cover their faults or countenance their sins. Let the word of God and reason guide your hands, your words and your life, while at the same time your eyes look forward to that solemn bar, where all, both small and great, will meet to render their last account. Holy examples may do more good than the rod or reproof without them. It might be said, "Youth is the time to serve the Lord;" for when we review the records of revivals, we find that the most who are converted are under the age of thirty years. Think then, if your children live to that period without God, without hope, and without Christ, the probability is, they will never be converted. Not only think, but feel. Hard must be the heart that feels not for the salvation of its own children. If you see a fellow-being in distress, the falling tear is an index of the feelings of your heart. If you were to see a man standing on one foot upon the top of a mast, in the boisterous ocean, where winds and waves unite their force against the tottering bark, would you not feel for his perilous condition? Let your imagination wing its way to the most conceivable danger that a human being can be placed in, and it bears but a faint comparison to the danger of that little embryo of eternity, whose sparkling eye caught the first glance of its mother's smiles; for it has a soul capable of inconceivable happiness in another world, and liable to be misled through life, and at last to be plunged into that awful pit, "where the worm dies not, and the fire is not quenched." O! then feel—feel your responsibility, feel that you have a duty to perform, and that the child's danger, and your duty, increases every moment of passing time.

Not only feel, but act. What have you done for their salvation? or rather, what have you done to prevent their salvation? Let conscience, which sleeps not in the grave, decide the question. If you have not commenced this work before, will you begin



now? Teach your children the truths of the Bible. Tell the young immortals that God, clothed in all the glory of his eternal sovereignty, in the midst of the thunders and the lightnings of the quaking Mount Sinai, gave a law for the rule of our obedience; and this law they had broken, and are thereby condemned, and that the only ground of their acquittal and justification is, by repentance for sin, as being opposed to its holy character and faith in Christ. Tell them of the love of God to a world of rebels; of the agonizing suffering of Christ; the God-man in the garden, and on the cross; all which he endured for love to us, and to open a way for our salvation, and that his blood, when applied to the soul, cleanses from all sin. Tell them of the joy in heaven over repenting sinners, and of the inconceivable happiness of those who love God when liberated from the trials of life, and that this joy may be increased by loving God while young. Teach them early in life to reverence the Sabbath, and to keep it holy, and to lift up their hearts to God in prayer. Bring them to the house of God; let no excuse that would not prevent you or them from attending to secular concerns on another day prevent your being early seated under the droppings of the sanctuary. R. N.

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#### A REVIVAL AMONG THE MOUNTAINS.

It was a secluded neighbourhood, among the lofty hills, which were crowned with vast forests, where the little band of praying ones had, for nine years, been praying for a revival. Three years before, they had built a small but commodious house of worship. For, although it was a comparatively new settlement, and several of the inhabitants were dwelling in log houses, yet they were industrious and frugal, and *willing to unite their efforts to erect a place where*

they and their children might assemble to worship the Lord. Doubtless, while the sound of the axe and the saw were heard on the building, the prayers of God's people went up to heaven, that souls might be converted in that house. One man, from an adjacent neighbourhood, was awakened there about eighteen months after the house was built. With that exception, none, I believe, had been known to find the Lord in that house for three years after its erection. Yet the Lord's people continued to call on his name.

At length, death entered very suddenly, and took away an amiable young man, after an illness of thirty or forty hours. During his short sickness, it is believed, he obtained the witness of his acceptance with God. Just before his death, he called his foster-father to his bed, took him by the hand, and insisted on a promise that he would strive to serve the Lord.

A few weeks after, a minister of the gospel, who was about to commence his labours with that people, on the way to his appointment, providentially fell in company with a young man going to the same place. A weariness of body produced a depression of the minister's feelings, rather disinclining him to conversation; but he took up the cross, and exhorted the young man to seek the Lord. He was blessed in this duty, and felt encouraged to preach the gospel to sinners that afternoon. At the close of his sermon he urged impenitent sinners, who had pious husbands or wives, to repent; and inquired of professors, whose companions were not pious, whether they had done all they could for the salvation of their unconverted friends. In the social meeting which followed, Mrs. S., a pious woman, with tears expressed her deep desire for the conversion of her husband. It was suggested to the minister in private conversation that a protracted meeting might be held there after

the season of hay and harvest was over. The preacher was pleased with the proposal, but thought he would not delay effort till then. Accordingly, on the next morning he went from house to house, inquiring concerning the state of the souls of the people. The seriousness which he perceived made him unwilling to delay visiting the place again till his regular appointment in four weeks from that time. It was agreed to have a prayer-meeting, at a private house, on Friday evening following. The preacher thought there might be some present who were under awakening ; and before the meeting ended opportunity was given for a manifestation of this, when five or six arose immediately. This encouraged the preacher to engage to come there on Sabbath evening following after preaching two sermons at a considerable distance from the place. About fifteen persons came forward then to ask the prayers of God's people, in his sanctuary.

One of them was Mr. S., whose wife had expressed such strong desires for his salvation a week before. It seems she had urged him to go to the house of prayer ; and as he left home to go, she said, " I hope you will begin to pray to-night." She remained at home, praying with earnestness for his soul's welfare. He returned mourning, and next day went to the grove again and again, begging for mercy till Jesus met him in conversion.

Now the praying woman could rejoice. But her father and three brothers were still out of Christ.— With her pious mother, who had long served God, she interceded with the Lord for them. In the course of one week her three brothers set out to serve God, and anxiously besought their aged father to give his heart to God. The same evening in which this request was urged upon him, he was so powerfully *affected by the good Spirit*, that the feelings of his *soul overcame his bodily strength* ; but Jesus blessed

his soul. His own house, where this scene transpired, was a Bethel to him and his family; for I believe none else were present on this interesting occasion but them. A daughter, a daughter-in-law, and a son-in-law of this same family, were soon enabled to rejoice with them in pardoning love. Is there a Christian reading these lines whose father, brother, or sister, is yet in the gall of bitterness? Let that Christian pray now, and continue to pray for the awakening influence to fall upon his unconverted relatives.

Another minister spent several days in the vicinity, visiting from house to house, going through the woods, and into the fields, to find men who were employed in labour, and converse with them about their souls. His labours were blessed by the great Lord of the harvest.

The man who had promised his adopted, dying son, a little before the revival commenced, that he would try to lead a new life, and who had been under awakenings from that time, found peace in believing, to the joy of his praying wife. Many other interesting cases occurred which we have neither time nor space to enumerate. One or two more may be noticed. A young woman cried aloud for mercy in family prayer, and continued weeping till reminded that duty imperiously called her away. She went to the school she was teaching, sighing and sobbing on the way, and was constrained by grief to dismiss her school for the day, but found the Saviour before night.

Joyful exclamations from the lips of young converts proclaimed that they had found "Jesus," and caused the hearts of saints to be glad. A little boy, when he thought he was converted, went to a neighbour whom he had treated with disrespect, and asked forgiveness. The young man who had been conversed with by the minister, on the way to his first

appointment, was brought to rejoice in God four weeks afterwards. The conversation of Christians with their neighbours, at their own houses, was rendered a great blessing. Pious females rejoiced over the conversion of their husbands to a prayer-hearing God.

One of the ministers, walking out in the afternoon to do good, came to a house where the sons of the family had gone to work in the field, about a mile from the house. He went on through the woods, and found them busy with their hay. Taking a rake in his hand, he joined them in their work, and, when night came, returned with them, and encouraged them to seek the Lord. In less than a week three of those young men were joyfully engaged in the service of God. The house of worship in that place has been honoured with the conversion of many souls; and this revival, which still continues, shews that God hears the prayers, and blesses the efforts, of his believing children. A FRIEND TO REVIVALS.

*Windham, New York.*

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#### OPEN-AIR PREACHING.

*To the Editor of the Revivalist.*

SIR,—The apostle's question, "Is he the God of the Jews only?" may, with a little variation, be applied to the subject of revivals; and the inquiry, "Is he the God of America only?" answered in the apostolic fashion, "Nay, but the God of England too." There is, and I trust it is too palpable to be disputed, or feared,—there is a visible revival of religion in Britain within these few years; whether the provocative agency, under divine auspices, has been American or not, I shall not stop to inquire: but I am sufficiently gratified by the fact itself, in common with the whole

church of the living God, to exclaim, " Bless the Lord, O my soul !" and it is impossible to read the inspired messages of the apostle John to the Asiatic churches, without feeling anxiously solicitous for the church in Britain, that she may not assimilate to their failings, and share in their punishment. Looking round for evidences of a more lively and prosperous state of vital godliness than in former years, I think I discover it in the renewal of those efforts (*à la* Whitfield and Wesley) which are now made in and around the metropolis to promulgate the gospel in the open air, and arrest the attention of thoughtless wanderers, amidst their flagrant profanation of the sacred day. It is too true that we owe much of this kind of exertion to the erratic example of others ; but if purity of motive is combined with simple scriptural statements, and affectionate appeals, I am convinced it will do more to advance the cause of religion *among the poor*, than anything that has occurred for the last fifty years ; and its only rational and consistent opponents must be the proprietors of *gin-palaces* and *beer-shops*, those *pests* and *curses* of society, and disgraces of a professed Christian legislature ; while its warm supporters should be found in the *pastorage* of every Christian church, without regard to sect or party, both in and out of the establishment. It is true, it is rather a self-denying sort of labour,\* and something like shepherds' dogs, barking the wandering sheep into the Christian fold ; but there are

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\* What does our valued correspondent mean by this expression ? We have reason to believe that he has been personally engaged in open-air preaching, and we seriously ask him, Where is the difficulty and self-denial ? It only exists in the imagination. We remember well the ghosts of supposed difficulties that followed us before we made the *trial*, and the manifold excuses we manufactured ; but we at length tried, and cordially do we rejoice in the mercy which afforded success.—E.D.

pious, self-devoted, and able men in all the churches, who should be sought out, and encouraged to aid in the work; and as the present season will only permit a sort of intermediate effort, in rooms of the poor, (no mean or unworthy refuge neither,) it would be well if all the congregations round London would prepare for a vigorous campaign in the year 1837; but I need not trespass further on your pages, not doubting you will second the effort by your own recommendation, and that of other and abler correspondents than

Dear Sir,

Yours faithfully, E. D.

Trevor Square.

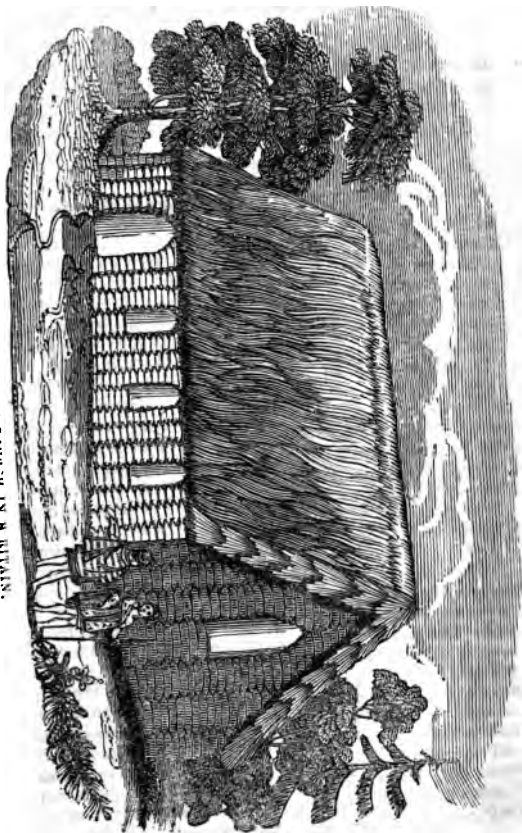
#### THE FIRST CHRISTIAN CHURCH IN BRITAIN.

[With an Engraving.]

THE time and means by which the gospel was first introduced into Britain is involved in considerable obscurity. For a very long period, the opinion prevailed that Joseph, of Arimathea, was the honoured missionary who introduced it to our forefathers, but modern researches have made this matter doubtful. For the engraving of the ancient building at Glastonbury, reputed as the first Christian church in this island, we are indebted to SAMMES'S "*Britannia Antiqua Illustrata*;" and the following particulars of it are gleaned from the Chronicles of William of Malmsbury.

Its length was sixty feet, and its breadth twenty-six. Its walls were made of twigs winded and twisted together, "after the ancient custom that king's palaces were used to be built." "Nay, castles themselves in those daies were formed of the same materials, and weaved together." Its roof was of straw, "or after the nature of the soyl in that place, of hay or rushes." The top of the door reached to

FIRST CHRISTIAN CHURCH IN A HILLAIN.







the roof. It had three windows on the south side, and one on the east, over the altar.

Our readers who possess our volume for 1832 may find, on page 22, some very pleasing verses in which this interesting building is described in a manner which will repay their referring to it.

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#### SCRAPS FROM THE EDITOR'S PORTFOLIO.

CHRIST, THE PURIFIER.—The following story (I know not on what authority) is abroad in the religious world :—Some ladies in Dublin met together, from time to time, at each other's houses, to read the Scriptures, and to make them the subject of profitable conversation ; and, when they came to the third chapter of the prophecy of Malachi, had some discussion over the second and third verses, respecting the method of purifying the precious metals. As none of the company knew anything about the process, one undertook to inquire of a silversmith, with whom she was acquainted, how it was effected, and particularly what was the business of the refiner himself during the operation. Without explaining her motive, she accordingly went to her friend, and asked him how his silver was cleaned from any dross with which it might have been mixed. He promptly explained to her the manner of doing this. " But," said the inquirer, " do you sit, sir, at the work ?" " Yes," he replied, " for I must keep my eye steadily fixed on the furnace ; since if the silver remains too long under the intense heat, it is sure to be damaged." She at once saw the beauty and propriety of the image employed : " He shall sit as a refiner of silver ;" and the moral of the illustration was equally obvious. As the lady was returning with her information to her expecting companions, the silversmith called her back, and said that he had forgotten to mention one thing of importance, which was, that he only knew the exact instant when the purifying process was complete, by then seeing his own countenance in it. Again the spi-

ritual meaning shone forth through the beautiful veil of the letter. When God sees his own image in his people, the work of sanctification is complete. It may be added, that the metal continues in a state of agitation till all the impurities are thrown off, and then it becomes quite still,—a circumstance which heightens the exquisite analogy in this case; for, O! how

“ Sweet to lie *passive* in his hand,  
And know no will but his !”

MONTGOMERY.

THE HARMONY OF CREATION. — I hold there is a general beauty in the works of God ; and therefore no deformity in any kind of species of creature whatsoever. I cannot tell by what logic we call a toad, a bear, or an elephant, ugly ; they being created in those outward shapes and figures which best express those actions in their inward forms ; and having passed that general visitation of God, who saw that all he had made was good, that is, conformable to his will, which abhors deformity, and is the rule and order of beauty : there is no deformity but in monstrosity, wherein, notwithstanding, there is a kind of beauty, nature so ingeniously contriving the irregular parts, that they sometimes become more remarkable than the principal fabric.

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#### COMMUNION HYMN.

I BID my pulse more slowly beat,  
I bid each earthly thought away,  
That I may hold communion sweet  
With God, my Maker and my stay.

O God, wilt thou accept me now,  
As here I bring my erring heart—  
Here once again renew my vow,  
And seek thy smile, that better part ?

Oh, I have loved the things of earth,  
There joy and peace have vainly sought,  
*Till, weary of the soul's long dearth,*  
*I fly to thee, Lord, to be taught.*

Entwine me yet within thy love,  
 Bless these, its emblems, still to me,  
 Let me not grieve thy Holy Dove  
 Nor wander in my heart from thee.

Give me a purpose calm and pure ;  
 Give me the ransom'd spirit's scope ;  
 That I may keep, though worlds allure,  
 A holy frame and heavenly hope.

Oh, were I in yon heavenly field !—  
 But no ; 'tis mine, while here I live,  
 The fruitful works of grace to yield—  
 And thou, for this, thy strength wilt give.

Saviour, that strength I seek, and trust ;  
 Alone to thee my soul shall cling ;  
 Life's changing scenes, death's mouldering dust,  
 Through thee shall life and glory bring.

E. G.

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### WAIT, WORKING !

WAIT thou on Jehovah ! instinctively cries  
 The Psalmist of Israel to thee—  
 A guide to thy steps, and a light to thine eyes,  
 In darkness and doubt he will be.

Wait thou on Jehovah in poverty's hour—  
 Before him confidently stand,  
 In meekness—and thee will the arm of his power  
 Exalt, to inherit the land.

Wait thou on Jehovah, when wealth like a flood  
 Rolls in, and still consecrate this,  
 In time of thy stewardship, wisely, to God,  
 Lest thou his inheritance miss.

Wait thou upon Him in importunate prayer,  
 And he will thy sacrifice own—  
*If with it 'tis humbly and truly thy care*  
*That labour is joined, at the throne.*

For poor is oblation where charity's not—  
 Such formally waiting in vain  
 Will be found, at the last, on thy garment, a spot—  
 What ocean may cleanse from the stain !

In trials and blessings that meet thee, do thou—  
 While glad, or submissively, still—  
 Rejoice in his love, to his providence bow,  
 And *work*, as thou *waitest* his will.

And thou, whose delight it may be, for thy Lord,  
 In his Sunday School still to be spent—  
 While scattering there the good seed of the Word,  
 Scan truly thy wish and intent.

Thou teachest another—hath Wisdom *thee* taught  
 Thy folly and weakness to see ?  
 And hast thou, in weepings and watchfulness, brought  
 Thy charge where the sinner should be ?

In prayer dost thou wait, where, in secret, each face  
 Of thy class rises up to thy love—  
 And toil for these dear ones, believing that grace  
 Will guide them in safety above ?

Wait in all on Jehovah ! not passively wait—  
 With zeal be thou girded and shod—  
 Sitting down, rising up, in the house, in the gate,  
 Oh, *WORK*, as thou *WAITEST* on God.

His universe serves him. The shining ones touch  
 Their harps, as they wait his behest—  
 Obeyers, while waiting ; we, too, may be such,  
 Who more than the angels are blest.  
*Philadelphia.*

W. B. T.

## INTELLIGENCE.

### DOMESTIC.

LONDON CITY MISSION.—The rise and progress of  
*this invaluable Institution* has again and again been  
*presented to our readers.* On the evening of the 6th

December, its interests were eloquently advocated at the Poultry Chapel, (Rev. J. Clayton's,) by the Rev. John Harris, of Epsom, whose admirable works, "*The Great Teacher*," and "*Mammon*," are now exciting universal attention. Never since the days of Robert Hall have we witnessed such breathless attention as was given to his sermon of about an hour-and-three-quarters in length. The interest felt was proved in the collection, at the close, of 122*l*.

The sermon by the time our number makes its appearance will have been published. For the following abstract we are indebted to the *Christian Advocate* :—

"He selected as his text the first clause of Phil. i. 27, which he read thus:—'*Act the citizen as becometh the gospel of Christ.*' He commenced his discourse by justifying that reading, and by expressing his opinion that it was not necessary to confine the exhortation to the free and imperial city of Christ, the church; but that it might be properly applied to the city or country in which a man's lot may be cast. He proceeded, at some length, to shew that Christianity inculcated the purest patriotism; that it had nothing to do with solitude or seclusion, but made the city, the busiest sphere of the world, the busiest sphere also of religion; that the Christian church ought to be the nursery of all moral beauty and excellence; that Christianity is practical; that it is condescending; that wherever it comes, it aspires to raise the tone, and to become the standard, of public morals. The Grecians and Romans, he observed, formed the most exalted ideas of the duties of a true and faithful citizen. Paul well knew, that, as the gospel carried the theory higher, so it rendered the practice far more easy: it exalted the man to a saint—the citizen to a Christian. He was now addressing the Christians at Philippi, where the gospel first triumphed, where it changed a jail into a church—the receptacle of the city's depravity into a receptacle of believers in Christ. And to the Philippians he said, '*Act the citizen as becometh the gospel of Christ.* You know how that is; for you know the grace of our Lord Jesus Christ, and what that grace led him to do for men. Aim at the salvation of men as he did; make sacrifices for them as he did; and, if it be necessary, die to accomplish *their benefit.*' The application of the subject to Christian

in general was inevitable. They were citizens; they bore the Christian name; they were called to benefit all around them by their exertions and by their example. That they might be able to do so intelligently and efficiently, he should, he said, call upon them to remember, *FIRST, the immense population of the metropolis.* About eight miles in length, four in breadth, and twenty-five in circumference; containing about 12,000 streets, squares, and alleys, and upwards of a million and a half of human beings. A commercial, a manufacturing city; the seat of legislation; the abode of royalty; the centre of religion, of philosophy, of art; where the gay flock for pleasure; where the actors of iniquity swarm; where the idle crowd; where want and sickness pine; but all immortal beings, on their way to the great tribunal, carrying with them the seeds of endless joy or woe! *SECONDLY, The moral purpose which this great city is intended to answer in the divine government of the world.* When individuals, or cities, or nations, failed to fulfil that purpose, they were swept away. The influence of London was such as to be felt in every part of the world. It had the power of giving the gospel to the whole earth. It was the metropolis of Christianity. It was politically related to about a sixth portion of the globe. Commercially, it had access to every part. All these facilities were given to answer a great moral end. London was the centre around which revolved the hopes and destinies of man. If all Christians united in aim to transform London into one great church, it was fully capable of accomplishing the renovation of the world. But it had yet to learn that the spread of religion was the very end of its existence; and, if it continued insensible of that fact, its doom was sealed. When any city became a clog to the wheels of the divine government, the greatest favour God could shew to the world was, to blot that city out from the face of the earth. *THIRDLY, What is the spiritual condition of this great community?* The population of the globe had been divided into three classes, thus—Pagans, 482 millions; Christians, 175 millions; Jews and Mahomedans, 143 millions. What shame that such should be the state of the world so many centuries after Christ had died for its redemption! So the population of London might be divided into three somewhat similar proportions. More than one-half lived in total disregard of religion. About three-sevenths were heterodox, inconsistent, worldly professors of Christianity, a disgrace to the Christian name; while

only about 300,000—that is, one-fifth of the whole—could be regarded as evidencing anything like real religion! And that in London—in the nineteenth Christian century—in the third century of the boasted reformation! London was a condensed mass of heathenism; a concentration of depravity so virulent that it might serve to inoculate the whole world! 12,000 children training in crime, and graduating in vice; 3,000 receivers of stolen property; 4,000 annually committed to prison for crime; 10,000 living by gambling; 20,000 in beggary; 30,000 practising theft and fraud. To feed all that depravity, three millions' worth of spirituous liquors was employed, producing in one year, 23,000 drunkards reeling about the streets, and 150,000 drinkers of spirits; 5,000 temples of debauchery; 650,000 Sabbath-breakers; and the statistics of evil ever on the increase. The press issued weekly its columns of sedition and blasphemy. The ordinary march of evil was, on the Sabbath, quickened into a race; the great volcano of iniquity disgorged its masses into the country; and vice held her Saturnalia. No imagery could do it justice; no colours were sufficiently dark—no fancy sufficiently powerful. There must be depicted demons in human shape, teaching vice scientifically; theatres, with a numerous priesthood, pandering for iniquity; splendid porticos, on which were inscribed, in letters of fire, *HELL*. A busy Sunday press, dispatching its winged messengers in every direction. Mounted demagogues of sedition and infidelity, and attentive listeners. Gorgeous palaces, with fair hands dealing out liquid fires; and, in the immediate vicinity, prisons, hospitals, lunatic asylums, and abysses of woe. A web or net work spread over the whole, binding them down, and 300,000 Christians passing by, with scarcely a look of pity, or a lifting of the hand to relieve! How could there be such neglect? It was a remarkable fact, that, where one Christian had adverted on the moral condition of London, at least ten persons, making no pretensions to religion, had done so in forcible terms. There was responsibility, there was neglect, somewhere. Christians had not acted the citizen as became the gospel of Christ. *FOURTHLY, If the gospel was brought to bear upon the depraved portions of the community, it would be done with the greatest possible success.* The preacher here reprobated the attempts which were making, by mere worldly patriots, to renovate society by improved forms of government, and liberal modes of education; contending that the gospel was the only ef-



fectual remedy, and that the gospel would be efficacious only as the quickening Spirit was called down by fervent prayer. *FIFTHLY, The means employed must not only be proper in themselves, but they must be employed in the most effectual manner.* Mr. Harris here shewed that the aggressive principle must be acted upon; that there must be a civil and religious economy for our cities, a spiritual police: in a word, an efficient city mission. He then proceeded to advocate the claims of the LONDON CITY MISSION, on the grounds of the benevolence of its purpose—its Christian principle—its catholic spirit—and its judicious selection of agents. He recommended it warmly to the patronage of all the Christian churches of London, both as it regarded the adoption of its principle—the communication of funds—and the presentation of earnest supplication; and concluded by pointing out the success which would follow, to an indefinite amount, if the exertions of such a society were blessed.—Mr. Harris's physical powers are not great; but his sermon, which was of considerable length, was listened to with profound attention, and appeared to make a very deep impression on the audience.

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#### RECOMMENDATIONS OF BOOKS.

Convinced as we have very long been that the cordial harmony of Christians in the faith and labours of the gospel is essential to the renovation of the world, we heartily rejoice in the publication of a volume by the Rev. JOHN BOWES, of Dundee, entitled, "*Christian Union: shewing the importance of unity among real Christians of all denominations, and the means by which it may be effected.*" It is a truly scriptural and important work; admirably adapted to calm the agitations which now prevail among different sections of Christians. While disunion is cherished, as it now is by many, sin and infidelity triumph. Let this volume be introduced into every Book society, and presented to every minister, and let its sentiments be preached from every pulpit.

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*It is no new doctrine to our readers that temperance and revivals of religion have very often been found hand*

in hand. On this account we would direct the attention of our friends to the "*Temperance Penny Magazine*," published monthly, under the patronage of the British and Foreign Temperance Society. It is unquestionably the cheapest work of the present cheap age. Its first volume is just completed.

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' Here is our little old friend, "*The Baptist Children's Magazine for 1836*," putting in a claim for our annual good word. We have always given it freely; and as long as it continues to give good counsel in the spirit of affection, and in a style which ensures the attention of those for whom it is designed, it shall have our cordial recommendation.

Here comes, close at its heels, "*The Child's own Book*," vigorous, and full of instruction as usual. We hope all the little people for whom these volumes have been written will duly value and improve them.

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The edition of "*Dr. Adam Clarke's Works*" in handsome monthly volumes by Messrs. Tegg and Sons, regularly proceeds towards completion. The second and third volumes of the "*Sermons*" are before us, and will be very highly esteemed by a large and growing portion of the Christian church, and may prove very valuable to all who will study them.

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' We rejoice in the reprint of DR. COX's very valuable and important "*Suggestions designed to promote the Revival and Extension of Religion*," founded on the observations he made in America. We know that they have done good, and we trust they will effect still more.

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Our readers are not unacquainted with the "*Missionary Records*" published by the Religious Tract Society. A new volume, relating to *West Africa*, has been added to the series. It cannot be read without considerable interest; and as, in accordance with a hint we some

time ago threw out, two neat maps are prefixed, our young friends may gratify themselves by almost surveying the field of labour.

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Our last volume contained a cordial recommendation of "*One hundred Sketches and Skeletons of Sermons*," by a DISSENTING MINISTER, published by Wightman. A *second* volume, containing an equal number of these helps to preaching, and equally adapted to the use of lay preachers now lies before us. The volume is worthy of its predecessor; and the sketches of American sermons will be interesting to many, as being different in their modes of reasoning to many of the productions of our own divines.

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The Rev. DR. REED has just published a very valuable ordination charge, on the subject of "*An Efficient Ministry*." It discovers its excellent author's usual talent and piety, and may properly be regarded as a manual for young Christian ministers of every communion.

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Our publishers have just issued a remarkably small publication in neat tucks, entitled, "*Rosée Spirituelle*." It is a translation of the "*Dew-drops*" of the Religious Tract Society into French, and consists of a scriptural text for every day in the year. Perhaps some young persons acquainted with the language may commit the texts to memory, who would neglect the bible in their own tongue.

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"*The Scripture Doctrine of the Atonement, proposed to careful examination*," by S. WEST, D.D., is a reprint of an American work published some fifty years ago, and which, in every view of it, deserves to be better known than it has hitherto been. It is a scriptural and masterly work on this most important of all topics; and the Religious Tract Society has our very best thanks for making it known in England.

## FUNERAL OF A LOST SOUL.

A FEW days since I attended the funeral of one of my neighbours, who had suddenly died of a disease of the heart. He was sitting at a table loaded with luxuries, and rejoicing with his family and guests, when, involuntarily throwing himself back, he gasped and expired. Great consternation and distress ensued. He was a man of no small consequence in the sphere in which he moved. Riches had been lavished upon him, so that he had a great establishment and numerous dependents. But he had forgotten God. The Sabbath had been to him and his household a day of recreation and pleasure. In the morning, if the weather was fair, they usually appeared in the house of God, with much pomp and pride; but the rest of the day was spent in feasting and mirth. His own haud had gotten him his wealth, and he thanked God that he had much goods laid up for many years. But in an unexpected moment he passed to the judgment seat. The preparation for his funeral was truly magnificent. And when the procession moved from his mansion, I could not but think of the remark made respecting the Earl of Chesterfield, that nothing could have been more gratifying to the pride of his heart, than to have looked out of his coffin and seen the respect which was paid to his memory. It was indeed "the icy pomp with which grandeur mourned magnificently over departed pride." I returned to my home with many solemn, and I trust profitable, reflections on human life. On entering my room, I cast my eye on an old English Bible in the black letter which

lay open on my table. I was struck with the account of the rich man, who was clothed in purple and fine linen, and fared sumptuously every day, particularly with the mention of his burial ; it being somewhat different from our common translation, **THE RICH MAN ALSO DIED, AND IN HELL HE WAS BURIED.** Buried in hell ! what a funeral, thought I, must that have been. How different from the one which I have attended this day. The burial, not of the body, but of the soul ! And its burial in hell ! I was hence led to a series of reflections on the **SOUL'S FUNERAL**, or the burial of the lost soul in hell. I first contrasted the preparation which had been made in that now forsaken mansion in my neighbourhood, with the preparation made for the funeral of the lost soul. Several days were there wholly devoted to it, and almost every trade and handicraft were brought into requisition. The merchant, the tailor, the milliner, the coffin maker, the undertaker, were all in full employ. But for the funeral of the *soul* there was no preparation. No time was allowed for any. Like one who had died of an infectious disease, it was hurried away, the moment its tenement was broken up ; and all was over before the body was laid out or the solemn funeral show had been planned by survivors. Yet there were some things done, as in the burial of the body.

There were carriers employed. These were different from those who carried the soul of Lazarus to Abraham's bosom. *Those* were angels ; *these* were devils. No angels sued for this soul that they might carry it to heaven. Some did indeed cast an eye

upon it, but they saw no image of God there—no spirit of holiness, nor devotion to Christ; nothing but sin, pollution, malice, and blasphemy; and they left it for devils, who eagerly grasped it, and bore it to hell.

There were pall-bearers. And these resembled those whom I had seen at the funeral of my neighbour, the companions of his youth, the partakers of his sin and guilt, the men who had ate and drank with him on the Sabbath, and mocked God and ridiculed the Holy Ghost. It was indeed proposed that some venerable pious men of the place should walk by his coffin; but his widow said they had never been his associates in life, and they should not be honoured in his death; friends in life should be first regarded. And so it was; as I saw that lost soul borne away into eternity, some foul spirits of darkness gathered around it, from whom it revolted with peculiar emotions. They were the companions of its youth; its associates in crime; who had been hurried before it into eternity, and were now sent to accompany it to the regions of wailing.

And there were mourners. In them I was deeply interested. They seemed to be of a different spirit from all other attendants. They were neither the wife nor children that had survived. They had been apparently great mourners at the funeral of the body, but had cared not for the soul. The chief mourner here was an aged mother, who had early dedicated his soul to God, and had instructed, warned, rebuked, *and entreated* it with tears, that it might be saved, *but who had been foiled in effort by the world's*

power, and had now seen it cut off without God and hope. She followed it into eternity with tears and groans, exclaiming, O my son! my son! And mingling his tears with hers, was a minister of the cross who had watched for that soul "as one that must give account," who had wrestled hard for it with the Angel of the Covenant; who had seen it under his preaching, now tremble like Felix, and now like Agrippa, almost persuaded, yet at last, through the wiles of infidelity, turning away in Grecian scorn, treading under foot the Son of God, and doing despite to the Spirit of Grace; and who now beheld it, not as a seal of his ministry and a crown of rejoicing, but as one to whom the gospel he had preached had been a savour of death unto death. He wept, exclaiming, "If thou, even thou, hadst known in this thy day the things that belong to thy peace, but now they are hid from thine eyes." Such were the mourners. Few but sorrowful.

I was hurried with all the rapidity of thought to the place of burial. It was

"A dungeon horrible on all sides round  
As one great furnace flamed: yet from these flames  
No light, but rather darkness visible,  
Served but to discover sights of woe;  
Regions of sorrow, doleful shades, where peace  
And rest can never dwell; hope never comes,  
That comes to all; but torture without end  
Still urges, and a fiery deluge, fed  
With ever burning sulphur unconsum'd:  
Such place Eternal Justice had prepared.

There this poor soul was buried,

"Far from the utmost verge of day."

I had read in my childhood of a man who, supposed to be dead, was buried in his tomb, but soon revived ; and there, in his coffin, unable to escape, had, when discovered, long lain meditating on his past life, on his awful condition, wishing for death, and not finding it ; and I had ever since a peculiar dread of being buried alive. As I saw this soul buried in hell, I could not but say, how awful *there* to be buried alive ! But with this soul it was even so ; and I perceived that it was conscious of it, for it looked round with peculiar agony in search of death.

“ There sinners taste the second death,  
And would but can't expire.”

I dreaded to think what must be the feelings of this soul, now buried in hell. And I resolved to turn away from the scene, and engage in something that would divert my attention, as do men of the world, from the funeral solemnities of some neighbour or friend ; but my mind would wander down into that dark abode, and there see that once bright and beautiful spirit, which might, but for unbelief, have been an angel of light and glory, now wrapt in eternal night ; deeply realizing that through its own madness and folly it was lost for ever ; deeply feeling that all its pious friends were now in heaven and happy in God, while it was itself cast out, abhorred of God, of Christ, and all holy beings ; the eternal companion of the devil and his angels, and the prey of its own ungovernable appetites and passions ; loathing its own sins in which on earth it had *pleasure* : remembering only, with anguish insupportable,



all the good things it had enjoyed in this life, its comforts, and its pleasures, the warnings and entreaties of heaven, its day and means of grace; enduring the stings of conscience and the wrath of God. And as it looked up, and asked, How long, O Lord? and heard, Eternity! Eternity! sinking back in its infernal pit,

“ to weep and wail for evermore,  
Reaping the harvest which its sins had sown.”

And, said I, is this the end of sin? the wages of transgression? Is this the place where the wicked are buried?

Sad world, indeed! ah, who can bear  
For ever there to dwell?  
For ever sinking in despair  
In all the pains of hell!

I fell into an agony, for I had friends yet in sin; but more than all, I saw at a glance that it was the end to which I had fearfully exposed my own soul. While lost to everything around me, I had a glimpse of one in shining garments, who said, “ I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live.” “ Blessed are the dead who die in the Lord.” “ O thou precious bleeding Saviour!” exclaimed I, “ and didst thou die for me? and wilt thou save me from eternal death?” I fell at the mercy seat; I gave myself over to his blessed service. Sweet peace beamed upon me, I arose, and went forth commending that Almighty Redeemer to perishing sinners, as

I never did before ; and though I have often found it good to go to the house of mourning, yet I think it has been peculiarly happy for me and for others, that I have attended THE FUNERAL OF THE LOST SOUL.

M. J.

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## JESUS CHRIST.

“ Join all the names of love and power  
That ever man or angels bore,  
All are too mean to speak his worth,  
Or set Immanuel’s glory forth.”

THE names of Jesus and of Christ always convey to my mind separate and distinct ideas, yet easily assimilated in a review of all the attributes of his character. There is something in the name of Jesus musical to the ear, accompanied by sentiments most delightful to the heart,—which excites love, sympathy, and veneration. Under it we can contemplate him as our elder brother, made like unto us, a man of sorrows. Jesus wept, he hungered, he had not where to lay his head, he prayed ; he was compassionate, benevolent, guileless, the one altogether lovely. But when to the name of Jesus we add that of Christ, there is a mystery about it ; then it assumes the attributes of majesty and power. “ If thou be *the Christ*, tell us plainly,” said the Jews, (John, x. 24.) The conversation growing out of this question invests the Saviour at once with the honours of Deity, and elevates the sublimity of his nature far above our finite comprehension. The woman of Samaria said, “ I know that Messiah cometh, which is called *the Christ* ; when he is come he will tell us all things, (John, iv. 25.) And again, “ Come see a man who has told me all things that ever I did ; is not this *the Christ* ? ” And when the Samaritans saw him, they said, “ Now we believe and know that this is indeed

THE CHRIST, the Saviour of the world." These, and several other passages in the New Testament, throw a halo of glory around the name of Christ. What a combination, and what a contrast, of qualities does he exhibit. How aptly styled the Wonderful! Having all power in heaven, and in earth, he yet condescended to men of low estate, and submitted to the contumely of his enemies. He was the greatest sufferer, and the most innocent of beings. Who can reflect on these truths, and not love and adore the matchless grandeur and purity of character exhibited in the person of Jesus Christ?

But when we consider that there is no other name given under heaven whereby we must be saved, a dread involuntarily seizes us lest we have not made him our Saviour by a true faith, sincere repentance, and an entire surrender of ourselves to him as our Prophet, Priest, and King. And how mournful is the thought, that so large a portion of the human family, who need just such a Saviour as he is, should neglect his great salvation—should bear about in their hearts through life, at death, and at the judgment bar, that enmity to the holy Jesus which now shews the magnitude of their inward depravity, and for which they will have no excuse, but will be found speechless when God shall deal with their souls. While such is, and must be, the deplorable case with the unbeliever, let those who say,

"Jesus, I love thy charming name,"

learn to appreciate more and more the Friend of sinners, and by the exercise of his spirit, in holy living and pious effort, strive to allure souls into the blissful kingdom of JESUS CHRIST. M.W.

## THE SUNDAY SCHOOL ADDRESS.

LAST summer, a gentleman, who resides in London, was paying a short visit to his friends at the country town of F——, and, when there, gave an address (as he generally did) to the children of the Sunday School. The subject he chose for his address was the answer of Felix to Paul, when he said, “Go thy way for this time; when I have a more convenient season I will call for thee.” He addressed himself more particularly to the elder children, and asked them if they had not often acted similar to Felix;—whether they had not trembled under the word, but, like him, stifled conviction, and put it off till a more convenient season. He then exhorted them not to trifle any longer with things of so much importance, for they could not tell how long they would have the opportunity given them, for “now is the accepted time, now is the day of salvation;” and entreated them to begin then, if they had not begun before, and not to put it off for “a more convenient season.”

Through the blessing of God, he did not address them in vain; for one who had been under the word from his infancy was roused from his lethargy and state of security in which he had wrapped himself, anxiously to inquire, “What must I do to be saved?” He saw and felt that he had been acting like Felix; but, by the influence of the Holy Spirit, he was led to cry to the Saviour for pardon, and has found joy and peace in believing; and having first given himself to the Lord, he has now given himself to his people. And in the hearts of some who were his former companions in sin, through the great change wrought in him, and by his conversation and entreaties with them that they would read the Word of God, and pray over it, we have great reason to hope the Lord *has begun a good work*. They are now inquiring *their way to Zion with their faces thitherward*.

A prayer-meeting is established for the teachers and young persons of the congregation, which is held once a month, after Divine service, on the Sabbath evening; and at which these young friends mingle their prayers with the people of God. There is also a prayer-meeting held by the young on a week evening, of which, some have been constrained to say they have felt it good to be there. Let us not, then, despise the day of small things, but pray that the little one may become a thousand, and the small one a great nation.

Should this meet the eye of any who are discouraged in their work, and especially Sabbath-school teachers, because they do not see any happy effects resulting from it, let them be encouraged by this circumstance; and though the seed they now sow may not seem to take root yet, let them wait, and pray over it, for the Lord has promised they shall not labour in vain; but let them believe they shall reap the fruits of their labours of love if they faint not.

J. B. A.

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#### HOPE FOR THE CHURCH.

THE church has seldom seen a darker day than that over which Ezra prayed and wept. The extent of Israel's unholy alliance with the idolatrous nations seemed to forbid all hope of deliverance. The persons involved were of all ranks and conditions, priests and princes, the high and the low. To arrest the evil, wives must be separated from their husbands, and children be cast out and disinherited. This seemed impossible to be done. The case appeared almost hopeless. But prayer and humiliation brought light in the midst of darkness, and the cry was suddenly raised, "yet now there is hope in Israel concerning *this thing*." The event proved that the declaration *was well founded*. They all resorted "to the law

and to the testimony," and engaged to abide by its decisions ; and difficulties quickly vanished.

Now, I claim not to be a prophet, or the son of a prophet, nor do I profess to speak the result of "much prayer and humiliation," (I have a strong conviction of criminal defect in both these,) but I have much confidence that there is hope in our Israel concerning the increase of her piety, and her peace and prosperity. This confidence is in part the result of observation upon the recent movements of Christians. It was but too evident that there were different views and feelings not long ago, and there were some painful indications of darker days to come. But, on the whole, my hopes revive.

I have observed that brethren have prayed together, and that the more they prayed the more they were drawn together in feeling. I am greatly disappointed if some did not separate with a confidence in each other which they have not felt for a long time, and with strong hope that they shall yet again see eye to eye. In this I think I cannot be mistaken. I believe there is also a conviction that united prayer and effort, taking the law and the testimony for a guide, will secure the peace and prosperity of Zion.

I have observed that the "object of prayer" was, not to secure party ends, but the glory of God in the up-building of Christ's church. Now, while brethren "pray for this object," is there not hope that party ends will be forgotten in common labours for the truth?

I have noticed a spirit of forbearance, a willingness to withdraw any measure calculated to excite and divide. This is not the spirit of disunion. It tends to union, and goes far to justify the remark, that there is hope in Israel concerning this thing. Let the spirit of forbearance be continued—let those who have seen differently, and felt differently, strive to "out-do each other in this"—let all occasions for schism be kept

out of sight and out of mind, and let one prayerful effort be made on all hands to strive together for the grace of God, and the present year will witness an amount of good accomplished to which Britain can shew no parallel. There is hope that it may be.

Should any be disposed to say this view is partial and altogether too favourable, I have only to answer, It is better to work on the bright side than on the dark. It is impossible to induce effort without hope. Without hope the way is exactly prepared for criminations and recriminations, and for every species of unkind feeling. I wish every one, who has not done it, would diligently consider the importance of hope, as a spring of action, and then endeavour to cherish it with reference to the interests of Zion in Britain to the utmost.

Besides the appearances already alluded to, there is another ground of hope. There is hope in God, who has the hearts of all in his hand, and who turns hearts in answer to prayer. He that has faith in God need not be told that there is a sure ground for hope. Can it be doubted for one moment, if ministers and churches would lay aside all ends but the glory of God, and, instead of fanning the coals of strife, by retailing all that is heard and surmised, or by any course calculated, in the state of feeling, to perpetuate prejudice, would unite to pray for the unity of the Spirit in the bond of peace—to pray that we may all be filled with the Holy Ghost, and would humble themselves as did Ezra; that the desire of the heart would speedily be granted, and blessed days of prosperity would ensue. This is the point to which I wish to bring the minds of your readers. To me, the present seems to be the happy moment for such effort. Let me, then, simply ask, how many ministers and private Christians are prepared to engage for *this object with Ezra's zeal and spirit of prayer and humility?*—(See Ezra, ix. x.)

There is no good—*morally* good—reason, why the present year may not be, among the churches of Christ in Britain, a year of devout, united, harmonious labour in the service of the gospel. We trust there is a disposition to unite in well-doing—and while such a hope prevails, no real lover of truth, righteousness, and peace, will, knowing what he is about, be the first to damp it.

IOTA.

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#### SINNING IN COMPANY.

THERE is a secret and powerful influence for good or for evil, which arises from fraternity or partnership in action. The good are excited and stimulated to greater efforts in virtue, by the presence and co-operation of kindred spirits; and the wicked are encouraged in their misdeeds by the circumstance that they sin in company. The sinner in solitude would soon become saddened and miserable by the unwelcome intrusions of his own reflections; and his wicked purposes would lose much of their force, could he not look around and see many who were identified with him in his pursuits. He seeks congenial society, that he may be strengthened and strengthen others in the way of sin, and he derives a sensible encouragement, and is confirmed in his departures from virtue, when he can mingle with a crowd who in spirit and conduct are like himself. This fact is so well known, that we not only expect to see every sinner have his boon companions, but, from the very circumstance of their society, becoming gradually, yet certainly, more depraved. Mutual enticement and encouragement renders it certain that this will be the case; but besides this, the result seems to be hastened by an indefinable sense of security which each one entertains when surrounded by his companions. *He feels safe because he sins with a multitude; in all his favourite resorts he finds a multi-*



tude ; the great majority in the town or city where he resides are as regardless of religion and as fond of sin as himself ; by this he is emboldened, and at length fancies that there can be no danger in the course which so many pursue. Nay, he even proceeds further, and ventures to make the fearful calculation that if he be finally damned, there will be countless multitudes involved in the same condemnation, and derives a certain kind of satisfaction from the thought. But how silly is the latter delusion ! Whatever it may be in theory, in reality it can afford no mitigation to personal suffering to be surrounded by others who suffer in an equal or superior degree. If all the inhabitants of a large city were at the same moment writhing under the tortures of the cholera, it would be no alleviation to the sufferings of any one individual to be apprised of this fact ; it would, on the contrary, add new poignancy to his pain. The sight of their writhings, the sound of their shrieks, and the conviction that no one was able to aid his fellow, would prove additional sources of suffering. So if a sinner should be cast into hell, he will find a great society there, but it will be under a different organization from any society to which he had belonged on earth : it will not merely be a collection of men left to the wickedness of their hearts, and encouraging each other to blaspheme God, but it will be a society of suffering, suffering the most intense, in which one will not be able to minister kindly to the distress of his companion, but in which selfish feeling will be so exclusive as to destroy every benevolent sympathy, and in which fiend-like passions shall so sway as to aim at the increase of each other's torments. It will all be horror, remorse, hatred, and inconceivable anguish. Although there will be many there, yet each one will endure all hell in himself. In such a prospect what comfort can a sinner take ? How can *he encourage himself* in a course of sinning which

must end in ruin, because multitudes pursue the same course, and are destined to the same fate? The presence of unnumbered millions would not have the effect of ministering one drop of water to cool his parched tongue. The sinner therefore should be warned to escape from this delusion. Although he may now drown reflection amidst the bustle of a thoughtless throng, the time approaches when he shall be singled out to retire to the privacy of his own chamber to die; and although he may now feel a sense of impunity in sinning with the multitude, it will only aggravate his woe to meet the participators of his guilt in a world of punishment. "Come not thou, my soul, into their secret; unto their assembly, my honour, be not thou united."

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#### AN INTERESTING INCIDENT.

FREE-THINKERS and infidels often ridicule religion and those who embrace it; but there is that within them which tells them that religion is a reality, and that those who are actuated by its spirit, and governed by its principles, are entitled to confidence and respect.

The following anecdote was related to us a few days since. It has probably been published, and better than we can tell it, but it will bear repetition:—

Two men were travelling; one was a sceptic and the other a Christian. The former was on every occasion ready to denounce religion as an imposture, and professors as hypocrites. According to his own account of the matter, he always suspected those who made pretensions to piety,—felt particularly exposed in the company of Christians,—and took special care of his horse and his pockets when the saints were around him.

They had travelled late one evening, and were in

a lonely place ; they at last drew near to a solitary hut, and rejoiced at the prospect of a shelter, however humble. They asked admission, and obtained it ; but it was almost as dreary and comfortless within as without ; and there was nothing prepossessing in the appearance of the inhabitants : these were, an elderly man, his wife, and two sons—sun-burnt, hardy, and rough. They were apparently hospitable, and welcomed the travellers to such homely fare as their cottage afforded ; but this air of kindness might be assumed to deceive them, and the travellers became seriously apprehensive that evil was intended. It was a lonely place, suited to deeds of robbery and blood. No help was at hand. The two friends communicated to each other their apprehensions, and resolved that, on retiring to their part of the hut—for there were two apartments in it—they would secure it as well as they could against the entrance of their host—would have their weapons of defence at hand, and would take turns through the night in watching, so that one of them should be constantly on guard while his comrade slept.

Having hastily made their arrangements, they joined the family, partook of their homely fare, and spoke of retiring to rest. The old man said it was his practice, before his family went to rest at night, to commend them to God ; and if the strangers had no objection, he would do so now. The Christian rejoiced to find a brother in the wilderness, and even the sceptic could not conceal his satisfaction at the proposition. The old man took down a well-worn Bible, on which no dust was gathered, though age had marked it, and read with reverence a portion of the sacred Scriptures. He then supplicated the Divine protection, acknowledged the Divine goodness, and *prayed for pardon, guidance, grace, and salvation. He prayed, too, for the strangers, that they might be prospered on their journey ; and at the close of their*

earthly journey, they might have a home in heaven. He was evidently a man of prayer, and that humble cottage was a place where prayer was wont to be made.

The travellers retired to their apartment. According to their previous arrangement, the sceptic was to have the first watch of the night ; but instead of priming his pistols, and bracing his nerves for an attack, he was for wrapping himself in his great coat, and covering himself in a blanket, as quietly as if he had never thought of danger. His friend reminded him of their arrangements, and asked him how he had lost his apprehensions of danger. The sceptic felt the force of the question, and of all it implied, and had the frankness to acknowledge that he could not but feel himself safe in any house, or in any forest, where the Bible was read as the old man read it, and prayer was offered as the old man prayed.

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#### INDIVIDUAL EFFORT.

THE Redeemer has evidently ordained that his church shall be the instrument by which the world is to be disciplined to the faith of the gospel. "As thou hast sent me into the world," said he in his memorable prayer, "even so have I also sent them into the world;" i. e., subordinately for the same purpose. I came into the world to make a gracious provision for the redemption of sinners, and to publish the same; and now I send forth my disciples, whose duty it shall be to make known, from age to age, to perishing sinners these joyful tidings.

The instrumentality of the church is to be exerted in a variety of forms—by her ministry—by her ordinances—but especially by *the individual effort of her members*. It was among the first lessons which our Saviour taught his disciples, that they were the *salt of the earth*; by which he indicated to them the

diffusive nature of their influence, and imposed upon them a solemn personal responsibility. The ministry of the word and the administration of the ordinances are confined to certain places and to certain seasons. The light of Christianity, therefore, as reflected by them, cannot penetrate every place; whereas individual members, as angels of mercy, may come to every fire-side; may go up to the market-place; may explore the highways and hedges; enter the abodes of wretchedness and crime, the habitation of poverty, the chamber of sickness; may go "every where."

But little attention to the early history of Christianity, as recorded in the lives of our Saviour and his apostles, will be necessary to convince us that personal and individual effort were the great means relied upon for success in those times. Jesus mingled with the people, especially so with the poor and afflicted, and taught them his religion. He would even stop by the way-side, at the call of a beggar, and perform for him a miracle of healing. The apostles and early Christians, for the most part, were allowed to do little else than hold private intercourse with the people; and yet the world was soon filled with their doctrine. One grand reason why Christianity spreads so rapidly in times of persecution is, that every believer is aroused to personal effort. Let it be settled, then, that it is the duty and privilege of every believer to live for Christ; to live in the hope and expectation of being useful—useful in the highest degree; in the hope of being made the instrument of turning sinners from the error of their ways to God. That such is the exalted privilege of every true believer, however humble his condition or limited his capacity, is made evident by facts of every day's occurrence. Witness the success of Harlan Page, who *but yesterday* was doing his work; and what he did,

others may do. Is the church languid? It is in the power of any individual member, under God, to change in a degree its condition. Are conversions seldom? It is equally in the power of every individual to render them more frequent. It may be well for us to consider, too, that it is our duty thus to labour. Has Christ ordained that the world shall be saved? So has he ordained the means by which this salvation shall be accomplished. Jesus having made it the special duty of his people to labour for the benefit of others, they cannot be absolved from it. Hence their responsibility is very great. It can be estimated only by the value of the human soul.

It behoves every member of the church of Christ to inquire how he or she can best promote the interests of the Redeemer among men; for it is worthy of remark, that memorable instances are recorded in the New Testament of the usefulness of women. Many of the Samaritans were brought to Christ by the sayings of a woman; and the apostle Paul takes occasion to make an honourable mention of women who had laboured with him in the gospel. All may be useful, and all should inquire how they can best honour the Redeemer, and be most useful to the souls of men. If at any time the progress of religion becomes stationary in a Christian congregation, it is because the *disciples* have become idle in the vineyard of their Lord, or next to idle, and perhaps some worse than idle; for God will honour his word and the institutions of his own appointment. He will most assuredly make the "salt of the earth," if it retain its *saltiness*, efficacious.

Nor is the service to which the Christian is called a degrading one. It is ennobling. Nor is it without reward. Whatever is done in the name of a disciple, even the giving of a cup of cold water, shall have its *reward*. *He who labours piously to bring his neighbours to a participation in the grace of the Redeemer, will find a reward in a consciousness of having done*

his duty—of having been useful to others—and of having glorified the Redeemer; his reward, too, in the day of judgment shall be great.

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### BAPTIST CHURCH, ALBANY.

[With an Engraving.]

ALBANY is the capital of the State of New York. The church for the use of the Rev. Dr. Welch's congregation is a beautiful and large building, originating in a most amicable and Christian-like separation from the original baptist church in that town. The following account of it is from Drs. Cox and Hoby's "*Baptists in America*."

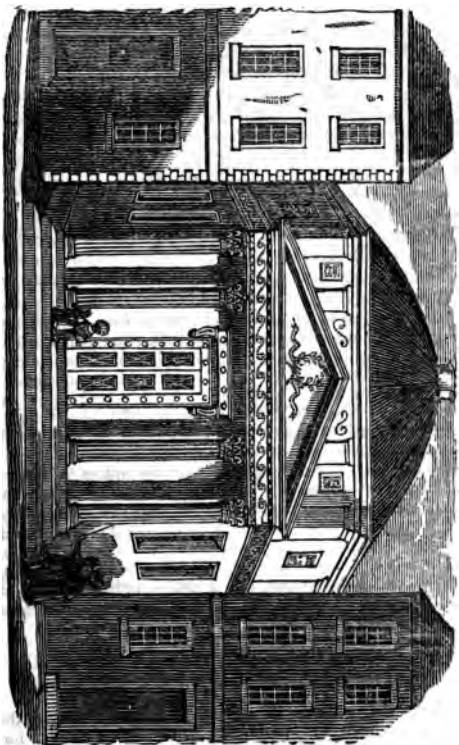
"Among the edifices appropriated to divine worship, the church of Dr. Welch is conspicuous. Its splendid portico is formed to correspond with that of the Female Academy; so that while two such elevations contribute materially to improve the appearance of the street, they must also enhance the value of property in the immediate neighbourhood. A gentlemen connected with Dr. Welch's community has erected private houses of great value on either side the place of worship, to complete the design of the architect. The basement of the church is appropriated to schools, and a lecture-room. Instead, therefore, of descending to them, as is frequently the custom, the whole is so well contrived, that the ascent to the floor of the chapel is only a few steps, and the height of the ceiling and dome is in due proportion to the building. While an ornamental elegance pervades the exterior, few structures are internally more chaste and pleasing. Six substantial, but not too massive pillars support the galleries, and then rising to the ceiling, sustain the dome, which springs from them."

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### SCRAPS FROM THE EDITOR'S PORTFOLIO.

BOOK-LENDING.—When Dr. Adam Clarke, author of the celebrated Commentary on the Bible, was a boy, a pious woman, in Coleraine, in Ireland, lent him two books—an abridgment of Baxter's "*Saints' Rest*," and the "*Life of Brainerd*." To these two books he ascribes, under God, the formation of his Christian and

DR. WELCH'S CHURCH, ALBANY.







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ministerial character. Baxter, Brainerd, Clarke, and *the woman who gave these books to the Irish boy*, are doubtless now together in heaven.

SAVING FAITH. — This faith can be obtained by prayer only ; and the object which it reveals with the deepest effect upon us depraved, weak, sensitive creatures as we are, is God manifest in the flesh,—a view of the Divine Redeemer, as living, acting, teaching, *dying*, rising, reigning, and now our ever-present friend and benefactor ; the shepherd of our souls, the elder brother of our spirits, the king of our hearts. But I would say, *dying*, with peculiar emphasis ; because, to know the crucified Redeemer aright, must crucify us to the world, and the world to us. Such a view, I say, of this transcendent object, as begets predominant love, is the faith by which our paralysed souls are re-animated, our worldly minds made heavenly ; for Jesus Christ is all excellence, and to love him truly is to love all that is worth loving in the universe. It is the tuning of the heart, — the fitting it for the universal concert.—*A. Knox, Esq.*

HINT TO PHYSICIANS.—I would suggest to physicians whether if they work *seven* days in the week, it would not be well to appropriate the avails of the seventh day to the cause of benevolence. If they appropriate them to their own use, wherein do they differ from those mechanics or merchants, who, in their labours, observe no Sabbath ?

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### ADDRESS TO A MISSIONARY

ON HIS DEPARTURE FOR AN INDIAN STATION.

Fare thee well, for thou must go  
 Far, far from friends and kindred dear,  
 Where the red man, with his bow,  
 Pursues for food the timid deer ;  
 Thou must leave the boyhood scenes  
 Whence thy earliest prayers arose,  
*See thy home but in thy dreams,*  
 While around thee all are foes.

Gird thy heavenly armor tight,  
 Stand prepared to meet the fight ;  
 Be thou but firm, be faith thy shield,  
 And earth and hell are made to yield.

Thou hast tiring work to do,  
 But thou still must never weary ;  
 Thou hast tempests to pass through,  
 Midnight shades, and forests dreary :  
 Far before thee dangers rise,  
 Shadowing o'er earth and flood,  
 And fain would rob thee of the prize  
 Thou must win and bring to God.  
 Dangers every path beset,  
 Casting o'er thy soul regret :  
 Yet, be not thou by them dismayed,  
 " I am with you," Christ has said.

Soon the contest will be o'er,  
 Soon thy mighty task be done ;  
 Triumphant then thy soul shall soar,  
 To praise for ever at the throne ;  
 There eternal joys are thine ;  
 Bliss without bounds—without alloy ;  
 There thy light shall ever shine,  
 And nothing shall thy soul annoy.  
 Angels hover round thee now,  
 They sustain thy drooping brow,  
 They all shall guard thy soul from harms,  
 And lift it up to Jesus' arms.

W. H. M.

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#### THE WALK BY FAITH.

2 COR. V. 7.

Air—" *The harp that once on Tara's walls.*"

OH, could we, pilgrims, raise our eyes,  
 Bedimmed with many a tear,  
 Above the glooms that round us rise,  
 From sin, and grief, and fear ;

Could we the sounds of strife, the sighs  
Of sorrow, cease to hear ;  
What glories would our view surprise,  
What harmonies our ear !

But, oh, the prospect ! 'tis too bright ;  
And if, when faith is strong,  
A glimpse of glory glads our sight,  
'Tis faded, lost, ere long :  
Yet dying saints, with rapt delight,  
Have seem'd to catch the song ;  
Far echoed from those harpers white,  
Heaven's holy, happy throng.

Though once the favour'd three might share,  
Their Lord's transfigur'd blaze,  
And drink celestial accents there ;  
How brief that sweet amaze !  
But well the shades of grace we hear,  
Ere glory suit our gaze ;  
And well our voice, with sighs of prayer,  
Attune to songs of praise.

GRINFIELD.

### THE CAMP MEETING.

THEN rose from earth to heaven that chorus wild !  
Then shrieked the sinner, and then sang the saint ;  
And some howled agony ; whilst others smiled ;  
And some, of stony hearts, made loud complaint ;  
And some, who from the pale had been exiled,  
Grew tired of husks ; and trembling, sick, and faint,  
But clothed in penitence, drew round the board,  
And, as they took their food, they silently adored.

And then a pause—a hushed and hallowed calm !—  
A stillness—only broken by the breeze ;  
A roof of stars and sky-distilling balm,  
O'er watch-fires, beauty, youth, age, tents, and trees ;  
And then the chanting of some holy psalm,  
Which soothed the sad, and set their souls at ease ;  
And then one general voice that rent the air,  
And seemed to lift the earth to heaven with prayer.

Our Lord's last supper! O that solemn rite ;  
 How oft I've wept thereat in glare of day ;  
 But purer tears have shed, when rayless night  
 Hung o'er the sacred feast its dark array ;  
 Methinks the Chief of Sin reveres the sight,  
 And with a watery eye must turn away,  
 While we, frail mortals, quake, and scarcely dare  
 Look, lest we find a lurking Judas there.

O Beauty—thou sweet poetry of sense !  
 I've seen thy mantling blush at Fashion's shrine,  
 When eyes speak volumes, and with gaze intense,  
 Sent their enraptured glances into thine ;  
 But ne'er hath Fashion, with profuse expense,  
 Arrayed a form so lovely and divine,  
 As her, all unadorned, who pressed the sod  
 With bended knee, and gave herself to God !

#### THE UNBELIEVER.

I SAW him ere the stroke of death had cut  
 The thread that held him a tenant of earth.  
 Ah then the bloom of health was on his cheek,  
 And kindled in his eye the fire of joy ;  
 But he forgot his God !

In errors wild

He wandered far, and the dark future seemed  
 A light to guide him to the world on high.  
 But *conscience* slept not. Often, even then,  
 She broke, with solemn voice, upon the charm  
 Which mirth and revelry might throw around !  
 When thrilled upon the ear the merry song,  
 Or flying feet led down the mazy dance,  
 She'd whisper " Death ! " into his startled ear,  
 And bid him for eternity prepare.  
 A trembling seized him, and he wept : but soon  
 He stilled the monitor within, and hushed  
 Those rising fears with that delusion,—oft

By the arch enemy of men employed  
That he may draw them down to shades of woe,—  
“ Christ died for all—then sure for me.”

Its voice

Was hushed : and wilder still he onward whirled  
In mad career of sin, in manhood's strength  
Rejoicing.

Years flew by, till sickness came,—  
And he that towered so, in giant strength,  
Sunk into a weakness as of infancy !  
The stern hand of death was laid upon him,  
Ah ! then the voice of conscience was aroused,  
To thunder to his startled soul tidings  
Fearful, and echo in his ear that word—  
“ *Eternity !* ” ’Twas then that he did quail  
In agony, beneath the terrors of that sound.  
But he recoiled in vain : ’twas loud thundered,  
And louder still—*There is a hell !* “ Oh God ! ”  
How wildly rolled those eyes, as he exclaimed,  
“ O for an hour to live ! ” But prayer was vain ;  
For life's last sands were running out, and on  
His frantic soul no ray had leave to shine.  
“ I have no hope,” with a terrific look  
He spoke ; and groaned, and died !

ADELIA.

## INTELLIGENCE.

CHRISTIAN LIBERALITY.—For the following account of the annual receipts of the principal institutions for the diffusion of the Gospel throughout the world we are indebted to the last number of *The Missionary Register*, whose venerable editor spares no pains in the pursuit of his important object of communicating the most interesting intelligence in reference to the improvement of the world. It will be seen that Christian liberality progresses.

*It is not intended that this list should include any institutions for education, except such as aim on a large scale at the instruction of the people. Excepting various local Bible*

Societies on the Continent, the list is tolerably complete of such societies as come within its object.

In some of the American Societies which employ missionaries in the back settlements of their own country, no means are afforded of distinguishing the amounts respectively appropriated to foreign and to domestic missions.

Of the total amount given in this list, about 163,956*l.* was the produce of sales of books, by the Bible, Christian Knowledge, Religious Tract, and a few other Societies, and by the Sunday School Union. The sales by different American Societies amounted to about 29,357*l.*

## ANTI-SLAVERY.

	Year.	Income.
American .....	1835-36 ...	£5,824 7 0
British .....	1835-36 ...	1,087 11 11

## BIBLE.

American .....	1835-36 ...	23,602	5	6
British and Foreign .....	1835-36 ...	86,819	8	7
Edinburgh .....	1835-36 ...	3,508	13	1
French Protestant.....	1835-36 ...	1,038	5	0
French and Foreign .....	1834-35 ...	1,154	17	6
Hibernian .....	1835-36 ...	4,636	5	0
Merchant Seamen's .....	1835-36 ...	545	15	2
Naval and Military .....	1835-36 ...	2,570	9	1
Trinitarian.....	1835-36 ...	3,326	19	2

## EDUCATION.

American .....	1835-36 ...	14,226	1	0
American Presbyterian.....	1835-36 ...	10,125	0	0
American Sunday School.....	1835-36 ...	15,639	19	6
British and Foreign School .....	1835-36 ...	3,144	1	4
Chinese and Indian Fem. Educ....	1835-36 ...	1,164	10	6
Irish Sunday School .....	1835-36 ...	3,270	2	0
Kildare Place.....	1833 ...	4,392	5	7
Ladies' Negro Children Educ. ...	1835-36 ...	1,488	7	0
National .....	1835-36 ...	1,370	14	6
Newfoundland and British North-				
American School .....	1835-36 ...	2,194	13	7
Sunday School .....	1835-36 ...	279	11	4
Sunday School Union .....	1835-36 ...	8,287	5	6

## JEWS.

, London .....	1835-36 ...	14,925	12	10
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## MISSIONARY.

	Year.	Income.
American Board .....	1834-35...	£36,751 10 0
American Baptist .....	1835-36 ...	14,226 1 6
American Episcopal .....	1834-35 ...	5,856 15 6
American Methodist.....	1835-36 ...	13,800 16 6
American Western For. Miss. ...	1835-36 ...	4,500 0 0
Baptist .....	1834-35 ...	16,392 2 11
Baptist (General) ..	1833-34 ...	1,552 1 1
Berlin.....	1834 ...	1,719 13 4
Church .....	1835-36 ...	68,354 10 6
Church of Scotland .....	1835-36 ...	4,548 17 7
French Protestant.....	1835-36 ...	1,892 0 3
German Evangelical .....	1834-35 ...	4,923 0 0
Gospel-Propagation .....	1834-35 ...	31,352 0 9
London .....	1835-36 ...	55,865 2 11
Rhenish .....	1833-34 ...	1,990 10 11
Scottish .....	1834-35 ...	4,740 1 6
Serampore.....	1833 ...	4,212 7 2
United Brethren .....	1834 ...	13,625 3 9
Wesleyan .....	1835-36 ...	62,039 16 2

## SEAMEN'S.

American Seamen's Friend .....	1835-36 ...	2,963 14 0
British and Foreign Sailors'.....	1835-36 ...	1,924 15 1
Destitute Sailors' Asylum.....	1834-35 ...	1,738 14 5
Episcopal Floating Church .....	1834-35 ...	293 0 0
Sailors' Home .....	1834-35 ...	2,123 8 8

## TRACT AND BOOK.

American Tract .....	1835-36 ...	21,197 9 6
American Baptist Tract .....	1835 ...	1,800 1 6
American Boston Tract .....	1834-35 ...	5,637 16 6
Church-of-England Tract .....	1835-36 ...	497 12 8
French-Protestant Tract .....	1835-36 ...	833 6 8
Irish Tract and Book .....	1835 ...	4,123 4 2
Prayer-Book and Homily. ....	1835-36 ...	2,154 16 8
Religious Tract.....	1835-36 ...	62,256 13 11

## MISCELLANEOUS.

American Colonization.....	1835 ...	11,623 19 0
British and Foreign Temperance, .....	1835-36 ...	1,631 8 7
Christian Instruction .....	1835-36 ...	1,061 17 2
Christian Knowledge .....	1835-36 ...	78,473 6 10
Church Pastoral-Aid .....	1836 ...	2,182 10
District Visiting .....	1835-36 ...	359 7



	Year.	Income.
European (late Continental) ...	1835-36 ...	£1,432 9 5
Hibernian (London).....	1835-36 ...	10,412 9 10
Irish Society of London .....	1835-36 ...	2,270 0 0
Irish Scripture Readers' .....	1834 ...	1,856 12 1
London City Mission .....	1835-36 ...	2,714 9 8
Lord's-day Observance .....	1835-36 ...	800 12 11
Metropolitan City Mission .....	1835-36 ...	82 0 0
Peace .....	1835-36 ...	504 18 1
Reformation .....	1825-36 ...	2,876 9 6
Total.....		£788,782 16 0

## FOREIGN.

### AMERICA.

LAST ANNUAL REPORT OF THE STATE OF RELIGION IN THE SYNOD OF UTICA.—Respecting the general progress of the cause of the Redeemer among us, and the state of piety in the churches, the Synod have but few facts of prominence to record. If the gospel chariot has moved forward, its wheels have turned but slowly, and have been clogged by many incumbrances. But few cases of special out-pourings of the Spirit are found in the tidings from the churches. Most of them send up the cry "*my banners, my banners.*" Many of them are suffering, and one or two even threatened with extinction from the spirit of emigration. Those who remain are unanimously disheartened. Still greater is the evil brought upon our Zion—that Zion whose portion is not of this world, and whose members ought solemnly to feel that here they have no continuing city, no abiding habitation, by worldly enterprize, and the overweening rage for speculation, by which the present year has been so distinguished. In common with other Christian denominations, our spiritual energies have hereby been crippled; our brethren, who would be rich, have fallen into temptation and a snare, and here, it is believed, we find one mournful cause of the barrenness of our reports.

But, brethren, we have our joys as well as our sorrows—*bright spots* in the darkness of our moral heavens.

There are things which remain, and which, if strengthened by faith, and prayer, and effort, will grow.

A few precious revivals have occurred to inspirit us. Reports are received of one within the bounds of the presbytery of Watertown, two in Oswego presbytery, seven in Oneida presbytery, and two in Otsego presbytery. Others might be reported were there the usual attendance of members at the present meeting of Synod, which is far from being the case.

Several of the churches which have not enjoyed special seasons of divine influence, report a steady manifest increase in numbers and in spiritual vitality. An increase of Christian stability, accompanied with occasional droppings of saving mercy, though they are not to be regarded as filling the void occasioned by the absence of the more powerful operations of the Spirit, or as the token of a high degree of Christian faithfulness, are nevertheless the signals of God's continued presence to many of our churches, which, in gratitude, we are bound to record. An increased attendance upon the worship and ordinances of God's house, and an enlargement of the spirit of missions and Christian benevolence generally, are also delightful features in most of the reports from our congregations. In relation to this last subject it is worthy of grateful record, that in some instances the efforts of our pastors to awaken among their people the spirit of missions, have resulted in so strongly impressing young men of piety and talent with a sense of God's claims upon them, that they have laid themselves upon the altar, and said, "*Here am I, send me.*"

We would also record, with special pleasure, the fact, that the maintaining of the great doctrines of the gospel, and an enforcement of the discipline of the church, seems in an unusual degree to have received the attention of our pastors and churches. From these efforts, sanctioned as they are by Divine injunction and primitive example, we confidently expect the most glorious results. We hope and trust, that they will be continued and increased. And here it ought to be remarked, that *the nature of the Abrahamic covenant, and the imperious*

duty of infant consecration, appear to have been enforced by some of our pastors with the most salutary effect. Parents are feeling more of their responsibilities in this matter, and this ordinance is rising in the estimation of our churches.

The usual means for training the rising race for the church and for heaven are still employed among us, and in some cases with increased vigour and interest. Bible-classes and Sabbath-schools continue to shed their rays over the future prospects of Zion.

In some congregations the Westminster Catechism has been rescued from threatened oblivion, and made the basis of Christian instruction; thus, under the Spirit of God, laying the foundation for solid as well as devoted piety. Maternal associations are continuing to awaken a powerful interest among that class who, above all others, are fitted to lead the youthful mind to "the Babe of Bethlehem and the Man of Calvary," and it is peculiarly interesting to learn from some places that mothers, associated in this capacity, in their prayers take hold of the baptismal covenant with an undying faith, as the pledge of mercy to their offspring. These various efforts we hail, and we urge their continuance as the harbingers of the rising glory of the kingdom of Christ on earth. They seem to say to us, amid our gloomy forebodings for a risen and gospel-hardened generation, that another race are in training for a brighter day, when the long reproach shall be wiped away from the church.

Of the weekly prayer meetings and various monthly concerts we have but little to record that is favourable. It is, however, worthy of grateful notice, that, in some of our churches, our pastors are encouraged by the continued earnest supplications ascending from the female prayer meetings in addition to the ordinary meetings of the church for similar purposes.

A very small majority of the churches report that the cause of temperance is making more or less progress among them, while with others it is either stationary or on the decline. In the reports upon this subject, there *is one feature* which commands our particular attention,

and abounds with instruction. With scarcely an exception, the congregations where this cause of love and mercy is triumphantly progressing, are those where the principle of abstinence from all intoxicating drinks has either been already adopted, or is now under favourable discussion, while the temperance societies which are on the wane, are those which adhere only to the original pledge.

The cause of moral reform, and opposition to unholy American slavery, are each obtaining a small increase of Christian sympathy and action, and in some instances are nobly aided by the fearlessness and influence of our brethren who stand upon Zion's walls. Each of these enterprises has obtained the services of members of our body as agents to promote more thorough and better organized efforts.

The cause of peace has begun to excite some attention and prayer, and array some effort within our bounds. But upon this subject there is still a deplorable want of light and truth.

But for the Holy Sabbath—the abused, neglected Sabbath—alas! what shall we say? It needed no specific tidings from the churches to assure us of what is all the while passing under our observation, that we are rapidly approximating to that terrific example furnished by a modern European nation, which trampled this sign of God's paternal regard under foot, and paid for her infidelity with her blood. And what is most to be deplored, we have reason to believe that our Sabbaths have not been wrested from us by the violence of our avowed enemies, but have, to a fearful extent, been tamely surrendered by the professed followers of Christ. When the church shall be faithful to this institution—when those “who bear the Christian's sacred name” shall cease to pollute it by travelling, by worldly business or pleasure, by engaging in Sabbath-breaking enterprises, we fully believe that the moral power of the example, with the influence of their prayers, will, under God, restore it to that reverence which it claims, and it will again be a sign between us and God that we are *his*, and that he is ours. By stern, yet affectionate dis-

cipline, let our churches cleanse their garments from sin under this head, and again they shall ride upon the high places of the earth.

Before closing this narrative, we must advert with pleasure to the efforts of one of our presbyteries to build up the waste places, and strengthen the feeble churches within its borders, by the employment of a missionary, whose labours during the past year have been owned and crowned with the blessing of heaven. In another of our presbyteries the system of circular conferences, and the personal visitation of churches previous to each of its meetings, have produced the most salutary results. We are able to trace at least one revival to this instrumental agency.

Such and all other appropriate efforts we earnestly recommend to the immediate and constant attention of all our presbyteries and churches, that we may again and always enjoy the refreshings from the presence of the Lord.

Finally, we are renewedly admonished by the warnings from the tomb, that our time is short, the season near, when our pastors and our people must answer for their mutual responsibilities at the bar of final judgment.

Over one of our revered fathers, the Rev. Publius V. Bogue, the grave has just closed. We trust he has gone to dwell with the Saviour whom he preached. Let the solemnities of this and all similar events be improved, as the monitions of the frailty of human life were, by the Master himself, when he said, "*I must work the works of him that sent me while it is day, the night cometh when no man can work.*"

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#### RECOMMENDATIONS OF BOOKS.

Our last number contained a sketch of the Rev. JOHN HARRIS'S excellent Sermon preached for the London City Mission. It has since been published, under the title of "*The Christian Citizen*;" and very few sermons of modern date are adapted to make so

great or so holy an impression. It is imbued with the benevolent spirit of the Gospel, and we hope will excite a spirit of zeal wherever it is read, which will be very generally.

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Those of our readers, and they are not a few, who have been in the habit of reading the Rev. R. PHILIP'S GUIDES, and his LADY'S CLOSET LIBRARY, will be glad to learn, that he has just published the third volume of the latter series, under the title of "*The Lydias; or, the Development of Female Character.*" It abounds with useful remark, presented in a novel manner, with the evident design of doing good; and is therefore entitled to the same degree of encouragement with which its predecessors met.

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The Religious Tract Society has published a very neat little volume on "*The Judges of Israel; or, a History of the Jews, from Joshua to Samuel.*" It is a very suitable companion to the "*Journeys of the Israelites,*" and appears to be by the same writer. It is illustrated by neat wood-cuts, and will profit the thousands who may read it.

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We have much pleasure in directing the attention of our readers to a new and *thoroughly corrected* edition of the excellent MATTHEW HENRY'S "*Exposition of the Bible,*" now publishing in the octavo size, in 72 weekly shilling parts, by Robinson, of Ludgate-hill, more than one-half of which has proceeded through the press. Though the size of the volumes is smaller than has hitherto been selected for so extensive a Commentary, the type is large, and the work is well printed. The principal recommendation, however, of this impression is, the extreme care with which the work has been corrected and improved, which will, we have no doubt, make this the standard edition of this admirable work, which will be read and studied for ages yet to come by every class of true Christians.

*"Money; its Use and Abuse by Christians,"* is the title of a small, but able and scriptural, pamphlet, the second edition of which is before us, and deserves the serious consideration of wealthy Christians. It is published anonymously, but we know the author to be a pious layman, who has done not a little to extend the cause of Christ.

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*"The Present State and Claims of London,"* by R. AINSLIE, is a valuable sermon, preached in aid of the London City Mission, to which Society its whole profits are devoted. Its facts are astounding, and its plea is urgent. It ought to be read in connexion with Mr. Harris's sermon, and the effect of the combined labours of these two Christian ministers would be truly good. It is published by Seeleys.

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Our publishers have just issued, in very small books, neatly bound and gilt, separately printed, the Epistles to the Romans, Ephesians, Philippians, Colossians, to Timothy and Titus, and those by James, Peter, and John. They are wondrously cheap, none of them exceeding sixpence; and their usefulness for the reticule or waistcoat-pocket will be found very great.

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*"A Brief History of the Church of Christ,"* from the German of the Rev. C. G. BARTH, is a comprehensive and concise little volume of ecclesiastical history, worthy of the Religious Tract Society, by whom it is published. It breathes a fine spirit of piety; and its wood-engravings will make it very acceptable to the young.

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The Rev. W. DAVIS, of Hastings, has made a very interesting little addition to his former valuable works, entitled; *"The Narrow Way; or, Cautions and Directions for the Young."* We affectionately commend it to their attention.

## THE FIELD OF DEATH.

It requires no time for imagination to call up unseen realities, or to transport itself to past and future ages; and faith can rest upon things unseen, and upon the most distant futurity, as intently and as firmly as sight upon present things and passing events. It is profitable in the highest sense, amidst the cares, and bustle, and hopes of this world, to indulge, not a wild and wandering, but a sacred and scriptural imagination, which calls up in authorized forms those unseen realities, which bear an awful relation to our present condition. Who that will do this can have his mind engrossed and enslaved by "things seen and temporal." While he mingles with unseen and future realities, and dwells upon the hidden scenery which revelation discovers, he feels the sacredness and the responsibilities of his passing hour. Born but yesterday, and living for a day, I need not bury my soul in the present and the visible. There are other realities, in which I am infinitely more concerned. I love to recal the imagery of ages past, which history and scripture warrant, and to throw myself into the midst of that untried futurity, of which inspiration portrays the instructive and awful scenery.

Often when walking the streets of our great and busy city, do I turn away my mind from the passing scenes, and lose myself in the vivid conception of the unnoticed realities which have a present existence—of the revealed realities, which I conceive *are yet to have existence on the very ground we now*



tread upon—and never with deeper interest than upon Trinity church-yard, that “FIELD OF DEATH,” situated at the very confluence of the business and pleasure of our city.\* From what a commanding position, and with what a ghastly aspect, thought I, does Death look down upon the great arena † of our city’s business. How he seems, with his hundred thousand victims, to block up the very avenue of our wealth, our speculations, and our commerce; and what a chilling frown meets the expecting and the successful speculator, as he strives to pass by unheeding and unheeded. Did they see the frown of Death—did they see his heaps of long-slain victims, piled rudely upon heaps, what an appalling thrill and dread would come upon the throng who give all their activity and earnestness to the gettings of this fleeting hour. How are their eyes holden that they see him not? Was it for nought that he who directs the destinies of our citizens, whose providence concurs with the gracious invitations of his word to lay hold on eternal life, should have placed on such a commanding eminence Death’s crowded field! Oh, was it for nought that the parade, and fashion, and pride, which glory in the vanishing realities of the moment, must all pass the field of Death?—that vanity must strut and vapour its fleeting hour, that giddy, thoughtless folly should all day long tread on the border of the field of Death?

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\* It is ascertained that more than 100,000 persons have been interred in Trinity church-yard alone; and it has long been impossible to inter one, without disinterring another.

† *Wall-street.*

How silent is this crowded field ! Was ever crowd so still ! They utter no complaints ; they teach no lesson, save with the silent eloquence of Death. Once they were moved by our motives, and mingled in the affairs of men ; but now how silent ! The rattle of the crowded streets disturbs them not. The anxieties, and hopes, and desires, which hold the passing throng of living mortals in eager pursuit, and which mingle with the air from a multitude of tongues, as all day long the ceaseless procession of “a proud, and gay, and gain-devoted city” passes on, disturb not the breathless silence of the field of Death. If the sun shine, or the heavens blacken ; if summer cover their habitation with the green grass and the flowering shrub, and gently wave the foliage of its elms and willows with its southern breeze ; or if winter strip away the vegetation of the field of Death, and overspread it with an icy covering, howling among the surrounding tenements of the living, around the death-environed church, and across the graves—this mighty congregation heed it not. The sabbath, with its symphony of prayer and praise, seeming to disenthral the death-field of its terrors ; the week-day, with its jar, and noise, and confusion, are alike to them. Along the avenues of business and pleasure they cast no anxious looks. Who owns the real estate ; who manages the banks ; whose richly-laden ships come safely into port ; who rolls in splendour, and who rules the state—they ask not, care not. Gathered from the east, and from the west, the children of two continents and many islands here *sleep together*. The rich and the poor, the honour-

able and the base, crowd each other in their narrow house—moulder and mix their earthly frames together. They lie unnoticed, but not unnoticed. He who sustained their living frames watches their sleeping dust. The fair and garnished habitation here lies in ruins. But the immortal tenants stay not in this field of Death. It is sown with the bodies, not with the spirits of men. They live; but where? Oh, who can tell me where? Live they in the bliss of heaven, or in the pains of hell?

We know not where; yet we believe that, to every ruined habitation, there is, in some untried region, a living but absent spirit. As many bodies moulder sown in earth, so many spirits live, awaiting the day of their reunion. Immortal spirits wait to reoccupy their long-deserted habitations, and often cast a look through the distance to those mouldering ruins, once so precious, now so vile, and yet again to be restored by the power of God.

When the walls of Trinity shall have been many times rebuilt, and have served a thousand generations as the temple of earthly worship; when many ages more shall have rolled over the sleeping thousands of this crowded death-field; when the vacant squares of our wide extended city shall be each a garden of the dead; when many millions shall have slept with us and with our fathers, and mingled quietly with the dust of the island of our habitation; when, after many ages of the reign of Jesus, countless millions await a glorious resurrection, and Satan, for a little season, beguiles again the sons of men—

*Then, on such a morning as I now behold, when*

the sun is mounting towards his mid-day height, tracing his track, trodden from the foundation of the world, and seen, as he has been seen, in the splendour of an unclouded morn by the countless millions of the human race—when busy crowds are careering their way along our avenues of business and pleasure, and their hearts are beating high with hopes of long life and large inheritance—

Then shall the heavens thicken with a mighty cloud, and in the twinkling of an eye a trump shall sound, arresting, in the street and in the house, on land and on sea, the thousands of our city, and the millions of our world ; and every eye, from pole to pole, shall in an instant turn to gaze upon the portentous signs of an abused or received Redeemer in the air,—then shall the hidden dust ascend a great and living congregation from the field of Death, a spectacle to an amazed city, mingling in the rising ruins of the whole family of man—a momentary prelude to the ascension of the living, and the conflagration of the world.

Reader, thou wilt shortly be a tenant in a field of death. In the day of thy soul's reunion to its mouldered body, mayest thou hear thy Saviour say, "Enter thou into the joy of thy Lord."

*New York.*

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#### SPRING.

THE delightful season of spring will soon be here ; away with the receding gloom of winter ; may it be a spring-time in every Christian, and the most choice and blessed spring-time we have ever yet enjoyed.

Come, let us look to Him who hath said, "Open thy mouth wide, and I will fill it;" and then let us, with earnest prayer, strong faith, holy expectation, and unfailing patience, go forth in the field of the world to "sow beside all waters," to be "instant in season and out of season;" to cast in the good seed of the kingdom; to sow the seed in the morning, and not to withhold our hand in the evening, hearing the great husbandman saying to us, "*Go, work to-day in my vineyard.*"

Oh, let us not venture to disregard this solemn command,—it may be, it is the last spring we shall be favoured with; the night of death may close in upon our opening prospects; and if we linger in our commencement, another opportunity may not be given. Everything around us is full of change and uncertainty; and they are the only wise labourers who do what it is in the power of their hand while it is called *to-day*. Ah, with what regret shall we look back upon opportunities neglected in the service of God and souls. May each do *much more* than we have ever yet done for the Redeemer's cause. We have not yet glorified him to the extent of our talents, whether they be two, five, or ten. Oh that the recollection of our past short comings may lead us to an immediate, and renewed, and entire devotedness of ourselves, time, money, and influence, to the Redeemer. Let us begin *afresh*, and *at once*; to be no longer loiterers but labourers; ye are "labourers together with God," in the blessed work of directing the poor soul to the Saviour, and of making known the great salvation.

And how shall we begin to work for the Lord?—What shall we do for him? Let it be something *fresh*, that we have not engaged in before. There are *many new* blessed devices to do good in the *present day*; let us enter into them, and then the Lord may be pleased to open to us some further plans.

and honour our efforts by fresh ones, so that *increasing good* may be done thereby. A merchant, you know, would rejoice in such a speculation; surely, we should not be behindhand, or backward, to attempt or to expect great things for and from *the Lord*.

We may not only do something ourselves, but be the means of promoting the energy of others, and increasing their usefulness. I think there are many ministers of the gospel who would rejoice in circulating tracts and bibles, but their limited resources *do not allow of their buying any*. And this reminds me that the season for out-of-door preaching is coming; and I believe many a minister would be more willing to employ this additional means of making known the gospel, if he were encouraged and cheered by his members in doing so—if they went *with him*, and *supplied* him with *tracts* for such services. And I have known that when deacons and members have done this, (and some of our female friends can also help in this way; and some I know have done it, to their praise be it recorded,) a much larger number of persons have attended, especially when they have gone through an alley, or street, or village, an hour or two beforehand, and from house to house, kindly inviting the inhabitants to attend. I now speak of spring only; but summer, too, is coming. Many a fresh village may be visited now, new sabbath-schools opened, and especially should the villages in the vicinity of watering-places be sought out, and visited, by the followers of Jesus, who go thither for health or recreation. I need not enlarge; let us but *enter heartily into the work*, and we shall find our opportunities increase, our one talent may become two; and the effort, began, it may be, in weakness, crowned with a blessing, far, far *beyond our thoughts and expectations*. “*Arise, this work*

belongeth unto thee ;" and the time is short, and very soon we shall rest in heaven ;"

" Then they who reap, and they who sow,  
Shall everlasting triumphs know."

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### BROTHERLY LOVE.

" By this shall all men know that ye are my disciples, if ye have love one to another." Is this true : —that all men shall take knowledge of us, that we are God's children, by the love we evince towards each other ? Then, alas, how often have we *cause* to fear that many who profess to be disciples in reality are not so. Surely, if more of this fraternal love was cherished in the Christian's heart, there would not so often be exhibited such bitter animosity towards those who differ from them in *minor* points : for all classes of Christians *agree* in the essential doctrines of the gospel. In the time of the apostles and early saints, "Love to the brethren" was the very badge of their profession, and the test of their piety. "We know that we have passed from death unto life, because we love the brethren."

Would that it could be said of every denomination in the present day, "See how these Christians love one another ;" but no, too frequently the language must be changed ; and the enemies of religion, who are ever on the alert, are allowed the opportunity of saying, "Behold, how they disagree."

The admonition given by Joseph to his brethren was short, but very emphatic : "See that ye *fall not out* by the way."

And oh, could the veil be withdrawn which hides *the glories* of the upper world from our view, and *could we* for a moment glance at the consummate *happiness* enjoyed by its inhabitants, how should w

admire the peace which fills every breast, and sits smiling on every brow.

“ While to their golden harps they sing,  
And spread the triumphs of their king.”

Nor does the echo of discord enter to disturb or disquiet that peace.

Permit one who is yet a pilgrim on the earth, to appeal to you, oh ye glorified spirits, and ask, is not the ecstatic joy you feel enhanced by the perfect *harmony* which pervades your blissful realm? Methinks I hear, “yes, yes,” sweetly warbled from every heart. And well may Christians blush, when they reflect how frequently the tranquillity of their own bosoms is disturbed by their busy interference with others, because they walk not with them precisely in the same road to heaven. Are they not all *one family*?—brothers and sisters in Christ?

Let brotherly love be cherished and extended to all who “love our Lord Jesus Christ in sincerity.” And henceforth may we

“ One in heart, in interest, and design,  
Gird up each other in the grace divine.”

SELINA.

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#### NOVELS AND THE BIBLE.

I HAPPENED one morning to take up one of Sir W. Scott's best novels, and, for want of something else to do, turned over its leaves carelessly, until, before I was aware, I began to feel a deep interest in the fate of certain characters, and then, of course, began to read in good earnest. The incidents and adventures of that novel kept me alive with anxiety the whole of that day. I laughed with those who laughed, and *wept with those who wept*. Every feeling of my



heart was roused, as the author hurried me on from scene to scene. The world, all around me, was forgotten, so completely was my attention absorbed by the animating events that passed rapidly before me. As the plot thickened, and the narrative was coming to a close, my feelings were wrought up to a painful pitch of anxiety; my heart beat so heavily as to shake the book in my hand, suspense became agonizing; with the avidity of a famished tiger, my mind seized upon each successive thought, as my eye passed swiftly over the printed page. The author, with a master's hand, gives the finishing touch to his interesting story. I wept,—my feelings, like pent-up waters, got vent. I resigned myself to the pleasant and excited emotions that, like a torrent, bore me away, and was already beginning to play fondly with the gilded creations of my own fancy, suggested by the tale I had just read, when, in laying my arm on the table, my hand, which the eye mechanically followed, rested on the Bible. Had an adder stung me, or a dagger pierced my heart, I do not know that I should have started more suddenly. An adder did sting me; and that adder was the thought, *how indifferently and coldly do I read that holy book!* Here, said I, I have been reading with intense interest, and weeping over scenes and events which I knew to be false and unimportant, whilst often with a cold heart and tearless eye I read in this book the account of facts that involve, not only my own, but the eternal destiny of the whole world—facts of so much moment, that angels hushed their shouts, and gazed upon them with voiceless amazement—facts of such dreadful import, that the dark brow of demons gathered a still darker shade of despair and malignity, as they looked upon them from the dungeons of their eternal prison-house. I felt guilty; not so much for having allowed my feelings to be carried away by a tale of fiction, as for

the indifference with which I too often read my bible, which sin was set before me in a most clear light by the present circumstances. I looked at my bible, prayed that I might properly estimate its sacred truths, felt a closer approach to my Saviour, and held with a firmer grasp to my only hope, giving to the winds novels and romances, which but feed a sickly fancy, and prepare men to live in the world, not as it is, but as the wicked, disordered imagination of tale-telling mercenaries would make it.

I then thought of the debasing effects of this species of composition on what might be called the literature of this country; that every newspaper came hot from the press, and teeming with the wild imaginings of scribbling candidates for fame; that travels, books of science, &c., are unbought and unread, unless highly spiced with fancy and novelty; that the plain, matter-of-fact, practical principles of the bible—O, shame—are *beautified*, and *rendered more palatable* to the tastes of men, by the colourings of imagination and a little sprinkling of *falsehood*, labelled “Pious Tales,” &c. With regard to the last, I asked myself if this was not borrowing the drapery of a demon to adorn and set off the beauty and glory of an angel? LOVEL.

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#### CHRISTIAN HOLINESS.

*Sentences from a Sermon, taken from the lips of the late Rev. Rowland Hill, A.M.*

“We shall be like him, for we shall see him as he is.”—1 John, iii. 2.

HOLINESS is a divine principle from God, and can only be received from God, and communicated to his intelligent creature, man. God forbid that we should

preach holiness as a thing within our own acquirement.

Do mind your characters, beloved. Ye are the salt of the earth; and again, ye are the lights of the world. Faith is the divine instrument, in the hands of God, to purify the hearts of men. Hope may be beautifully represented as the daughter of Faith, and naturally springs out of it. I may believe in many things that I do not hope for. Faith represents divine realities as laid up for me: Hope goes out after them. I have told you before how much I am delighted with an old puritanical phrase; calling religion a work of grace upon the soul. How little people know of this when they continue inactive in the feelings of their own minds. I want to read the word of God with delight, to have my attention arrested while I read; then I want faith and hope in it and going out after it. Love is the casket that contains a thousand other jewels. 'Tis a fine thing to have an attentive, serious, upright mind, created in us by God himself. God's people cannot help being holy, while his good spirit dwells within them and creates holy feelings within them. I would not preach another sermon—I would give it all up—if I did not believe in the doctrine of regeneration. What a high strain of holiness belongs to Christianity! "Come out from among them." Never mind being called singular; you are to be a peculiar people; "and be ye separate, saith the Lord, and I will receive you," &c. I am wonderfully surprised at my bible; 'tis a charming book. "It doth not yet appear what we shall be." I think, when I get to heaven, the first ten thousand years will be taken up in wonder and astonishment; the next thing, "I shall be like him." What can make glory more complete? That is my heaven upon earth, to be *like him*. Don't take the work out of God's hands,

and try to sweep your own dirty hearts clean ; but give him your hearts. God grant you may all be made as yielding clay in the potter's hands ! God grant we may give ourselves into the hands of Christ, that he may model us and make us like himself. He does this work by affliction, &c. ; these are his different tools ; but, in general, by the still work of his grace. Those are marked for heaven that alone are marked with the image of Christ upon their souls. I want Christians to shew by their outward appearance that they are marked for God. Do pray that you may go home with a solemn impress of the mind of God upon your souls. " Beholding, as in a glass, the glory of the Lord, we are changed into the same image." " He that hath this hope, purifieth himself," &c. I find it so. We can no more go after the fooleries of this world, and delight in them, than the cleanly bird could dwell with dirty swine.

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#### RELIGION AND MUSIC.

ONE of the most interesting anecdotes, illustrating the power of music, was some time ago related in a social meeting by an English clergyman, who was acquainted with the facts.

A nobleman of great wealth, Lord —, was a man of the world ; his pleasures were drawn from his riches, his honours, and his friends. His daughter was the idol of his heart. Much had been expended in her education ; and well did she repay, in her intellectual endowments, the solicitude of her parents. She was highly accomplished, amiable in her disposition, and winning in her manners. They were all strangers to God. At length Miss — attended a methodist chapel in London, was deeply *awakened*, and soon happily converted. Now she *delighted* in the service of the sanctuary and social

religious meetings. To her the charms of Christianity were overpowering ; frequenting those places where she met with congenial minds, animated with similar hopes, she was often found in the house of God.

The change was marked by her fond father with awful solicitude. To see his lovely daughter thus infatuated was to him occasion of deep grief, and he resolved to correct her erroneous notions on the subject of the real pleasures and business of life. He placed at her disposal large sums of money, hoping she would be induced to go into the fashions and extravagances of others of her birth, and leave the methodist meetings ; but she maintained her integrity. He took her on long and frequent journeys, travelling in the most engaging manner, in order to divert her mind from religion ; but she still delighted in the Saviour. After failing in many projects, which he fondly anticipated would be effectual in subduing the religious feelings of his daughter, he introduced her into company under such circumstances that she must either join in the recreation of the party, or give high offence. Hope lighted up the countenance of this infatuated but misguided father, as he saw his snare about to entangle in its meshes the object of his solicitude. It had been arranged among his friends, that several young ladies should, on the approaching festive occasion, give a song, accompanied by the pianoforte. The hour arrived — the party assembled. Several had performed their parts, to the great delight of the party, which was in high spirits. Miss — was now called on for a song, and many hearts now beat high in hope of victory. Should she decline, she was disgraced ; should she comply, their triumph was complete. This was the moment *to seal her fate.* With perfect self-possession she *took her seat at the pianoforte, run her fingers over*

its keys, and commenced playing, singing, in a sweet air, the following words:—

No room for mirth or trifling here,  
For worldly hope or worldly fear,  
If life so soon is gone;  
If now the judge is at the door,  
And all mankind must stand before  
Th' inexorable throne!

No matter which my thoughts employ,  
A moment's misery or joy;  
But O! when both shall end.  
Where shall I find my destined place?  
Shall I my everlasting days  
With fiends or angels spend?

She arose from her seat. The whole party were subdued. Not a word was spoken. Her father wept aloud. One by one they left the house. Lord ——— never rested till he became a Christian. He lived an example of Christian benevolence; having given to benevolent Christian enterprises, at the time of his death, not less than a hundred thousand pounds.

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#### EXAMINATION OF THE HEART.

FIND out, and you will not have much difficulty in learning what is in your heart. You are in a vessel in a gathering storm—the clouds thicken—the danger is more and more imminent—the ship must be lightened—something must be thrown overboard. Where do you begin? Your heart is tried, and discloses what is in its inmost recesses. Do you first cast your children into the sea, or your money? Or is it some article of little worth on which your hands are laid, as the first sacrifice to the fury of the tempest? Or do you pass by even the most value-

less of your own property, and fasten your grasp on some precious freight of your neighbour, and throw it into the deep, as a substitute for your own? You may, in this hour of trial, if you will open your eyes to the truth, know what is in your heart. Unless, frantic from the danger of the moment, you act without thought and without choice, your affections will first retire from what they least value.

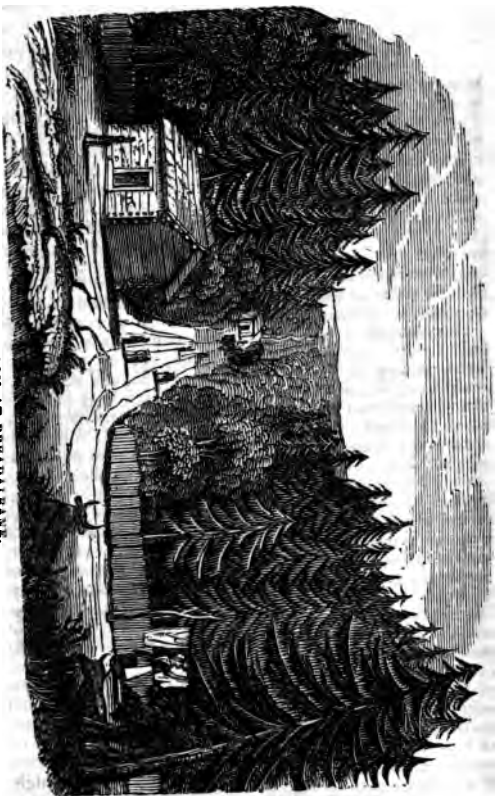
Now, apply this illustration to the present times. You think the pressure for money, and the stagnation of business, require a curtailment in your expenses—you must contract your sails. Where does inclination prompt you to begin the work of retrenchment? Among your articles of personal comfort and show? In your equipage—your style of living? Or do your diminished contributions to the cause of Christ first indicate that you begin to feel as if hard times are approaching? Must the heathen suffer; must the heralds of salvation be recalled from foreign shores, rather than a luxury be given up, which you adopted in the height of your prosperity? Will you cut off the sources of information from yourself and your family, rather than make a sacrifice of one personal comfort? Do you talk of the heavy expense of supporting the gospel, and of lessening the aid which is becoming burdensome? Say, where shall retrenchment begin? Decide this—decide it as inclination dictates—as appetite urges—as fashion or custom commands; and then, if you will candidly and carefully examine the result, you will see plainly enough what is in your heart.

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#### MEETING AT BREADALBANE.

[With an Engraving.]

*To those who have read the valuable work to which we have been more than once indebted, "The*



SCHOOL ROOM AT BREADALBANE.





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*Baptists in America*," by Drs. Cox and Hoby, the annexed engraving will be neither new nor unwelcome. The following is the account of a meeting held there, as given by Dr. Cox :—

"Our next object was *Breadalbane*, in the forest region of Glengary, which had been distinguished as another scene of the revival of religion. In general, the country through which we passed was thinly peopled, and places of worship were distant. In fact, the whole presented an aspect both of natural and moral desolation. After no inconsiderable toil, we had the satisfaction of reaching our destination. Measures were taken to collect the people. It is a Gaelic settlement, and in that language their valued minister, Mr. Fraser, always preaches to them, though both he and they are acquainted with English. This happily facilitated our intercourse, while it was occasionally necessary to refer, through their pastor, to their own modes of expression, in order to ascertain, with accuracy, the idea intended to be conveyed.

"When, in 1834, Mr. Fraser was set apart to the pastoral office, the church did not appear to be in a vigorous state ; but some good was effected, even at that time, in consequence of the appropriation of the greatest part of two days to public worship. One young man, in particular, appeared to be converted to God ; and he subsequently became the instrument of enlightening others. Afterwards, the church, at the instance of the pastor, appointed a day of fasting and prayer. God was in the midst of them. It was a season of deep humiliation for past lukewarmness, and solemn resolution for the future. A general concern for the salvation of the soul was awakened, and when the question was hereafter put respecting the origin of their religious emotions, the common answer was, 'at the time of the fast day.' In the month of October, a protracted meeting was held, and the whole settlement was affected with the deepest concern. Some instances of conversion were peculiarly gratifying. From several before me, I select one. An old soldier, who had fought under the command of the Duke of Wellington, in Spain, was among the first to manifest the power of religion on this occasion. His countenance had, during the whole day, been expressive of the greatest mental distress, and at night, when the meeting closed, he said to several friends,—*'O, do remember me in your private devotions, and on the morrow.'* His simplicity and earnestness were such as irre-

sistibly to enforce his request upon every person he addressed; nor was he remembered in vain; for he went to the morning assembly calm and happy. He said, that after passing the whole night in a state of inexpressible anxiety, he went out about five o'clock to give vent to his feelings in solitary prayer. On his return home, he took up the New Testament, and began to read the sixth chapter of the gospel of John. He immediately perceived that Jesus Christ was suited to him as a Saviour. He believed and found comfort. It was afterwards discovered that the several persons whom he had requested to pray for him, were all engaged devotionally on his behalf at the very time of his obtaining 'joy and peace in believing.' In the course of the day he stood up in the assembly, and addressed them in so artless and affecting a manner, that his narrative dissolved them in tears, and was made the means of much lasting good. Since that period, he has been a consistent and zealous christian. I enjoyed the company of this good soldier part of the way to Glenelg.

"Breadalbane is a place never to be forgotten. My interview with the people was brief, but delightful. Their narratives, their emotions, their simplicity, were charming. I conversed with them, prayed with them, wept with them, and bade farewell—but no; they followed from the house, they overtook and surrounded me, the willing captives of a pure and spiritual affection! The horses were preparing at some distance, and though the sun was intense, religion, awakened into exercise by converse as we walked along, was 'as the shadow of a great rock in a weary land.' The horses were not ready. They paused; and forming themselves into a semicircle, of which I was accidentally the centre, I remarked, 'Instead of parting, you seem to collect as if a sermon were to be preached.' 'And may we not have one?' they asked. The appeal was irresistible; and while I discoursed for a short time on the words—'I, if I be lifted up, will draw all men unto me'—they listened, wept, and welcomed a doctrine, ever old, yet ever new,—the attractive efficacy of the cross. We parted again—perhaps for ever in this life; but with the blessed and oft-expressed expectation of finally associating in the perfect and blessed state!

"I had now enjoyed the fairest possible opportunity of witnessing the influence of religion on unsophisticated minds. It was the first growth of piety in hearts untrained by the refinement, and unseduced by the deceptions, of society; and it was truly refreshing and instructive, to see the genuine

aching of the Spirit, sanctifying the passions, and elevating the soul above the world. The effect was a wonderful transparency of mind, and an extraordinary combination of simplicity, zeal, and holy love. Oh, how finely did these lilies and roses grow in this garden of the Lord in the desert."

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#### SCRAPS FROM THE EDITOR'S PORTFOLIO.

**ADHERENCE TO CHRIST.**—When Polycarp, an ancient martyr, was brought to the tribunal, the pro-consul asked him if he was Polycarp; to which he assented. The pro-consul then began to exhort him, saying—"Have pity on thine own great age; swear by the fortune of Cæsar; repent; say, take away the theists (meaning the Christians)." Polycarp, casting his eye solemnly over the multitude, waving his hand to them, and looking up to heaven, said, "Take away these atheists," meaning the idolators around him. The pro-consul still urging him, and saying, "Swear, and I will release thee—reproach Christ,"—Polycarp said, "Eighty-and-six years have I served him, and he hath never wronged me, and how can I blaspheme my king who hath saved me?" "I have wild beasts," said the pro-consul, "and will expose you to them unless you repent." "*Call them,*" said the martyr. "I will tame our spirit by fire," said the Roman. "*You threaten us,*" said Polycarp, "with the fire which burns only for a moment, but are yourself ignorant of the fire of eternal punishment, reserved for the ungodly." Soon after, it is added, being bound on the burning stake, he exclaimed, "O Father of thy beloved and blessed Son Jesus Christ! O God of all principalities and of all Creation! I bless thee that thou hast counted me worthy of this day, and this hour, to receive my portion in the number of the martyrs, in the cup of Christ. I praise thee for all these things; I bless thee, I glorify thee, by the eternal High Priest, Jesus Christ, thy well-beloved Son, through whom, and with whom, in the Holy Spirit, be glory to thee, both now and for ever.—*men.*"

**FAMILY WORSHIP.**—He would say sometimes, "If the worship of God be not in the house, write—' Lord, have mercy upon us' upon the door, for there is a plague—a curse in it. He that makes his house a little church, shall find that God will make it a little sanctuary." He was wont to observe, for the encouragement of such as had meetings in their own houses, which sometimes drew upon them inconvenience, "that the ark is a guest that always pays well for its entertainment;" and he noted that when Christ had borrowed Peter's boat, to preach a sermon out of it, he presently repaid him for the loan with "a great draught of fishes."  
—*Life of Philip Henry.*

**DETERMINATION.** — "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap." Those that are minded either to get good, or to do good, must not be frightened with seeming difficulties and discouragements. Our work is to sow and reap, to do good and get good; let us mind that, and let who will mind the winds and clouds. "A lion in the way—a lion in the streets"—a very unlikely place for lions to be in, and yet it serves the sluggard for an excuse.—*P. Henry.*

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#### DIFFERENCE OF OPINIONS AMONGST CHRISTIANS.

Down the flinty mountain side  
The torrent sweeps its rapid course;  
Across the rocks the waves divide,  
And roll with varied force;  
Meeting in the vale below,  
Again united, see,  
Again in mingling currents flow  
A stream of majesty.

Along the plains the waters stroll  
In union joined, so sweetly blest;  
The gale that bids one wave to roll  
Must animate the rest.

Down by its fruitful banks, the flowers  
Revive each drooping head ;  
Nature lifts up her languid powers,  
Where every power seem'd fled.

The barren wilderness assumes  
An aspect like fair paradise,  
And every flower in new grace blooms  
Where these sweet waters rise,  
Joy treads the pathway of its bank,  
And peace, a sun-beam, plays  
Where all was desolate and blank,  
Its heart-enlivening rays.

'Tis so, Christianity, that stream  
Of heav'nly light and love,  
Illuminated by the beam  
Which cheers the worlds above,  
Finds, along its passage through  
This rude ungrateful world,  
Like the silver streams I view  
O'er yonder wild crag hurled,  
Many an intermission rise,  
To check its rapid course,  
And they who most its value prize,  
Retarding most its course :  
As on that rock of majesty  
Is urged the rapid tide,  
Even Christian brethren disagree  
And on a *point* divide.

Yet, as at last the streams unite,  
And to the ocean roll,  
So Christians bend their wayward flight  
To one eternal goal ;  
And there, as if no rocks of woe  
Had e'er a separation caused,  
Mingling, they shall for ever flow,  
And all in love be lost.

IGNOTA.

## THE DEATH OF A FRIEND.

THOUGH unspeakably keen were the pains which  
assailed him,

Though with nature they strove till nature expired,  
Yet he did not repine—oh, no ! he was leaning  
On one who could give all the strength he required.

It was Jesus who strengthened him during the conflict,  
Has given the signal, and the conflict is past—  
'Tis o'er—hark ! the weeping spectators announce it ;—  
Yes, the painful commotion has ended at last.

He is gone, happy change ! he is now on his way,  
Conducted by angels, to Jesus' abode ;  
They came by the scene of his conflict to stay,  
To watch for his spirit and shew it the road.

He is gone, happy man ! perchance he is passing—  
Now passing the portals which lead into glory ;  
Perchance he is now to the Saviour advancing,  
And seraphs are telling each other the story.

E. R.

## THE NEW ZEALAND MISSIONARIES.

[“ We cannot let him go. He says he is going to return to England,—the ship is here to take him away. But no,—we will keep him and make him our slave ; not our slave to fetch wood and draw water, but our talking slave. Yes, he shall be our slave to talk to and to teach us. Keep him we will.”—*Speech of Rev. Mr. Yate, at the Anniversary of the Church Missionary Society, London, 1835.*]

'Twas night, and in his tent he lay,  
Upon a heathen shore,  
While wildly on his wakeful ear  
The ocean's billows roar.

'Twas midnight, and the war-club rang,  
Upon his threshold stone,  
And heavy feet of savage men  
Came fiercely trampling on.

Loud were their tones in fierce debate,  
The chieftain and his clan ;  
“ He shall not go—he shall not go—  
That missionary man ;  
For him the swelling sail doth spread,  
The tall ship ride the wave,  
But we will chain him to our coast—  
Yes, he shall be our slave :

Not from the groves our wood to bear,  
Nor water from the vale ;  
Not in the battle-front to stand,  
Where proudest foemen quail ;  
Nor the great war-cause to guide,  
Where crystal streams turn red ;  
But he shall be our slave, to break  
The soul its living bread.

Then slowly peer'd the rising moon,  
Above the forest height,  
And bath'd each cocoa's leafy crown  
In tides of living light ;  
To every cabin's grassy thatch  
A gift of beauty gave,  
And, with a cross of silver, cheered  
Pacific's sullen wave.

But o'er that gentle scene, a shout  
In sudden clangour came,  
“ Come forth—come forth, thou man of God,  
And answer to our claim.”  
So down, to those dark island men,  
He bowed him as he spake,  
“ Behold, your servant will I be,  
For Christ, my Master's sake.

MRS. SIGOURNEY.



## INTELLIGENCE.

## DOMESTIC.

REVIVAL MEETING, SHAKESPEARE'S WALK CHAPEL, SHADWELL, LONDON.—During the whole of the last week of the past year, meetings were held in the above chapel to promote the revival of religion. The services were conducted in the following order :—

On Lord's Day, Dec. 25th, in the morning, two preparatory sermons on the nature of religious revivals. (Hab. iii. 2.) In the evening, on the necessity of revival, proved from the low state of religion in the church, and the moral condition of the world. (Josh. xiii. 1, last clause.) A prayer-meeting after the public services of the day.

From Monday to Friday, inclusive, there were four services during each day. In the morning, at half-past six o'clock, a special prayer-meeting; at eleven, a lecture; at three, and at half-past six, public prayer-meetings, consisting of addresses and prayer. The addresses in the afternoon were delivered to professing Christians, and in the evening to the unconverted.

The Rev. C. Stovel, of Prescott Street, delivered five lectures, suited to the occasion, on the righteousness of God in correcting his people for neglecting the souls of men. These lectures were well adapted to produce the desired impression, and were, under the blessing of God, instrumental in calling forth a lively interest in the Redeemer's cause, and greater concern for the souls of perishing sinners. They were intended to prepare the mind for the subsequent services of each day, and this end they fully accomplished. So deep was the impression which they made that many requested Mr. S. to publish them, with which request he has promised to comply.

Notwithstanding the inclemency of the weather, and other unfavourable circumstances, the meetings were *well attended*, and the attendance and interest increased.

to the last. Many from surrounding churches came, at first with a degree of prejudice and scepticism, but, with few exceptions, these feelings were altogether removed, and all were delighted and greatly profited.

Several ministers kindly rendered assistance during the different services:—Rev. C. Stovel, and the minister of the chapel, throughout; Rev. J. Davis, of Church Street; Norton, of Old Ford; Upton, of Poplar; Green, of Walworth; D. Rees, late of Burton. Rev. J. Wallis, of Commercial Road; Douglas, and Rev. J. Ferneyhough, General Baptists. C. and J. Hyatt, of Ebenezer; Drummond, of Queen Street; Hodson, of Zion Chapel; and Barker, from Essex, Independents; and several of the students at Stepney College. It was most pleasing to witness the union of feeling which seemed to prevail among the Christians of different persuasions who assembled on the occasion.

On each afternoon tea was provided in the school-room. After tea, the interval before the evening service was spent by the ministers in prayer; some of the friends joined in conversation, singing, and prayer, and others went out, "by two and two," "into the high-ways and hedges, to compel them to come in."

As Saturday was the last day in the year, it was proposed to have a prayer-meeting at half-past six in the morning; and in the evening a sermon was preached, by the minister of the chapel, on the importance of immediate decision for God (Josh. xxiv. 15); after which, there was a prayer-meeting.

Thus ended the services of the week and the services of the year—a week which many declared was the happiest they ever spent.

As to the results, they are most pleasing; but sufficient time has not elapsed to afford opportunity for speaking with certainty. An inquirer's class has been formed, in which are several hopeful characters, impressed during the meetings. A prayer-meeting established, at half-past six every Wednesday morning. Christians and ministers are stimulated to renewed diligence; *so much so*, that some have already held similar meetings, and others are intending to do so ere long.

**MANCHESTER.**—We are informed that a meeting of the ministers and influential members of the congregations of Independents in Manchester and Salford was lately held, at which it was determined to make vigorous efforts to raise the sum of 12,000*l.*, to be applied in the erection of six spacious chapels, in suitable situations, in that town and its vicinity, at a cost of about 2000*l.* each. In conformity with this resolution, a ministerial address is to be prepared forthwith, and read from the pulpits of the various congregations, recommending this object to their cordial adoption, and urging the necessity of liberal contributions in aid of the proposed fund.

**YORKSHIRE.**—Two of the congregations in Bradford—namely, Horton Lane and Christ Church, have a domestic missionary in connexion with them, who are assiduously employed in visiting the poor, in preaching, in lending tracts, and in communicating religious instruction to all within their reach. We should be glad to see the system taken up by other places, or a combination of the whole for carrying it out into more extended operations.



## FOREIGN.

### AMERICA.

IN our last number, we gave an interesting and instructive report of the state of religion in connexion with the synod of Utica, in the state of New York. We know not that we can, this month, do better than insert the pastoral letter of that important body to the ministers and churches under their care.

Dearly beloved brethren,—As those who are set to watch over you, and promote your spiritual welfare, we address to you words of counsel, of warning, and of encouragement.

1. Seek to have the good work of God revived among you.

You will learn from the narrative of the state of religion *which we publish*, that during the past year there has been *a marked withholding* of the divine influences—that, with

few exceptions, the hills of Zion within our bounds have been like the mountains of Gilboa, where there was neither dew nor rain.

*Why* has it been thus? And *why* at this period—this *very period*—to which revivals are especially promised?

Verily, the church has sinned. The God of Zion is offended. The Holy Spirit has been grieved. It may be, that in cases where the blessing has been heretofore experienced there has been ingratitude—the praise and the glory have not *all* been given to Him to whom they belonged. Or it may be, that an arm of flesh has been too much rested upon, while the Holy Ghost has not been duly honoured; and that, in order to humble the pride of man, and secure the honour to himself, Jehovah is withholding his smiles from those modes of operation which for a time were somewhat successful—designing to teach us the important lesson, that any Christian who humbly waits upon God in the ways of his appointment, may have a revival in his own soul; and that any church, under the labours of its own pastor, may, if found humble, prayerful, and active, experience a precious season of refreshing from the presence of the Lord.

We feel, and we desire to have you feel, that revivals cannot, and must not, be given up. Though some have been attended with extravagances and abuses, through the indiscretion and pride of men, they are nevertheless *blessed realities*, and are highly important for the purity, prosperity, and enlargement of the church.

The most active and devoted Christians have been born in revivals. The most godly and useful ministers have become pious in revivals, or have had their incipient character formed or moulded in them. Besides, special effusions of divine influence are necessary, in order that the work of God may go forward as rapidly as the indications of Providence, and the tenour of scripture prophecy, evidently demand.

Cherish, then, brethren, a revival spirit. Return unto the Lord by the way of repentance and deep humiliation. In the exercise of faith, take hold of the divine arm, and plead the divine promises. Seek to promote revivals in the simple, man-humbling, and God-exalting method which the gospel points out. As far as means are concerned, rely upon the plain and pointed exhibition of truth, and the prayers and faithfulness of the churches; and living, as it is your privilege to do, in these last days—expect to witness glorious displays of divine power—expect to see revival meeting revival, one

pentecostal season succeeding another, until the waters of the sanctuary, having united their force, shall flow in deeper and broader streams, and the earth be filled with the knowledge and glory of God.

2. "Be not conformed to this world."

From every section of our bounds, the lamentation is one that a worldly spirit is pervading the churches, blasting the growth of vital piety, and paralyzing the energies and influence of the accredited followers of Christ. How to buy and sell, to get gain, is the all-absorbing topic, even with professing Christians; while, in regard to the maxims, the corrupt fashions, the vain amusements, and the criminal practices of the ungodly, there is, on the part of the church, such a conformity to the world, that the line of separation between them is scarcely visible.

Verily, these things ought not so to be. Such as have espoused the cause of Christ, are under peculiar obligations to live and act for him.

They are the temple of the living God,—i. e., they are his special residence, consecrated by the Holy Spirit, which is in them a spirit of indwelling.

This being the case, they are not at liberty to have any agreement with idols, or any fellowship with unrighteousness, or any communion with the unfruitful works of darkness.

Be careful, then, brethren, to exemplify in your practice the true import of the divine injunction, "Come out from among them, and be ye separate, and touch not the unclean thing." Temptations, peculiar and powerful, beset you on every side. Let your purpose be fixed—your determination unwavering. Ever treat the children of this world with kindness and courtesy; but go not with them in *anything* that is *sinful*—anything that is incompatible with your Christian obligations—anything that involves a waste of time, a marring of your own spiritual peace, or diminution of your influence and usefulness as Christians. Walking in the sight of their own eyes, in the pursuit of sensual delight, *they* will frequent the theatre, the gaming-table, the ball-room, and set places of worldly amusement; but go ye not in the way with them.

Give no countenance to any criminal practices or pleasures by participating in them.

More by your conduct than by your words, yet sometimes *by the latter*, bear your testimony against them, and shew

that you cannot conscientiously take part in what you know, by experience, to be inconsistent with the love and service of God.

Let your chosen intimate associates be from among the pious. Adopt no maxim of the world which is not in accordance with the morality of the gospel. Follow no avocation in life which leads you, in the prosecution of it, to violate the laws of God. Shrink not from the faithful discharge of any duty, however self-denying.

In this way, and in this way alone, will you render your profession of religion comfortable and satisfactory to yourselves, honourable to your Saviour, and useful to the world.

3. Take a high and decided stand in the midst of abounding iniquity.

On this subject there is a lamentable spirit of apathy, even within the pale of the Christian church. Where can we find those who are sighing and crying for the abominations that are abroad in the land? Where is the Christian who, from a full and tender heart, can say, with David, "Rivers of waters run down mine eyes, because they keep not thy law." In how many instances is there an entire want of moral courage to appear openly and actively on the side of sound morals and evangelical virtue. Surely it ought not so to be. As to the gospel minister, the tenour of his commission on this point is, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins." As to Christians, generally, they are solemnly pledged to bear testimony for God in the midst of a wicked and perverse generation.

Be it your care, then, Christian brethren, to maintain such a character for sanctity and holy living, as that transgressors would be effectually restrained in your presence; and while you set your faces against every species of immorality, labour assiduously and perseveringly to rescue the holy sabbath from desecration.

In your individual practice, and in the management of your families, see that you honour that day which God has consecrated to his service.

Let not even your worldly substance be so appropriated or invested, that it shall aid in establishing or sustaining public conveyances of any description, which violate the holy sabbath.

*Evidence to the world that no considerations of personal*

convenience or worldly interest can divert you from your high and sacred stand—then will you see the day more respected by the ungodly—then may you hope to save the institution which is the great support of religion in our world, and with the preservation of which is identified our liberties as a free and independent nation.

4. We would exhort the churches and their members to *pray* more frequently and fervently for gospel ministers. This duty, we fear, has been, and is still, lamentably neglected, and yet it is one, the proper discharge of which has a direct bearing on the dearest interests of Zion.

It was when the hands of Moses were sustained by Aaron and Hur, that Israel prevailed. It is when the people of God, by their prayers and cooperation, hold up the hands of their pastor, that he is found faithful and successful in his labours. If the apostle, with all his superior gifts, needed the prayers of the pious, how much more the ministers of Christ at the present day. Nothing is better calculated to encourage the servant of Christ, under all his labours and trials, than to know that he has a deep and constant interest in the intercessions of such as truly love Zion.

FRANCE.—On a very vague and general survey, says the Rev. J. Davies, the population, amounting to thirty-two millions, is considered as composed of Catholics and Protestants, the former claiming nearly thirty millions, and the latter variously estimated from two to three millions. Of the Jews, whose teachers are paid by the state, and of Infidels, who, I fear, constitute, under various disguises, a very large proportion of the male population, especially in the middling ranks of society, no account is taken in this calculation. For these thirty millions of nominal Catholics there are thirty thousand priests—one priest for every thousand—partly paid by the state, and partly by fees received for the various offices of religion, the most productive of which is that of saying masses for the dead. For the two or three millions of professed Protestants, there are between four and five hundred churches, and somewhat more than three hundred pastors, who receive from the state a sum which averages 25,000*l.* per annum. These rough calculations exhibit merely the *palpable* and economical statistics of religion. Rough

and general as they are, however, they evince a melancholy inadequacy of provision for the spiritual wants of the protestant population; presenting, as they do, little more than the average of one pastor for ten thousand souls.

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#### RECOMMENDATIONS OF BOOKS.

The Religious Tract Society have conferred on the Christian community at large, and ministers of religion in particular, a high favour, in reprinting—“*A Commentary on the Epistle to the Romans.* By C. HODGE, Professor of Biblical Literature in the Theological Seminary at Princeton, America.” It has about it an originality of thought, an extent of learning, and a clearness of exposition, which are seldom met with; while its freedom from rash interpretations of the Holy Word will make it valued by many thousands, to whom it will, we trust, prove a great blessing.

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It has often occurred to us that the association of Christians with each other, which has latterly been encouraged more than formerly, would tend to improve every section of the church of Christ. No class of professing Christians have yet obtained more advantage from such communion than the Quakers, or Friends. Whatever may have been the views of some excellent men among them, the great body have ever entertained low views of the sacred volume, and have promulgated erroneous doctrines of what they have termed “the light within.” We are happy to introduce to our readers, a volume, ably written, by MR. JOHN WILKINSON, many years one of their ministers, but who has now left them, from a full conviction that their religious system is not founded on the scriptures, which he very properly regards as the only standard of appeal in matters relating to human salvation. It is entitled—“*Quakerism Examined; in Reply to the Letter of Samuel Tuke.*” The work is somewhat too diffuse, but it contains a body



of important information and sound reasoning, and is characterized by a spirit of deep piety.

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*“Christian Theology : by John Howe, M.A., selected and systematically arranged; with a Life of the Author, by SAMUEL DUNN,”* is every way worthy of standing by the side of the former works of this laborious and judicious editor. Mr. Dunn contrives to make each of the eminent men, whose works pass before him, produce a system of divinity; and we really know of few books more useful to our rising ministry, as well as to Christians in general. We cannot too warmly admire the skill and assiduity shewn in the valuable series Mr. D. is bringing before us.

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We have read, with very considerable interest, and we hope profit, a valuable little volume, drawn up, with considerable piety and taste, by the REV. J. BROAD, of Kensington, entitled—*“Memoirs of the Life and Christian Experience of Samuel Bagster, jun.”* It is a beautiful and striking exhibition of the power and sweetness of religion to the true follower of Jesus, both in life and death. It will be a favourite book with those who form a right estimate of the best things.

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We have very much pleasure in recommending to our readers—*“The Works of the Rev. David M’Nicoll: including his Poetical Remains. To which are prefixed, Memoirs of his Life and Writings. By the REV. JAMES DIXON,”* just published, by Messrs. Tegg and Son. For sound talent, variety of subjects, and correct scriptural feeling, the volume is worthy of high admiration. No class of persons can read this book without advantage; but for the study of the minister, and the use of book societies, it is peculiarly appropriate.

PROFESSOR HOPPUS has just published a beautiful volume, comprising—"Three Lectures on the Polity and History of the Hebrews, from the Exode to the Advent of the Messiah; delivered to the Members of the Sunday School Union Library." It is truly delightful to see how large a portion of information, all tending to illustrate the sacred volume, the learned professor has crowded into this little volume. Sunday School teachers, and young persons inquiring after truth, will act unjustly to themselves if they delay to purchase it.

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"General Directions for a Comfortable Walking with God, by ROBERT BOLTON," first saw the light in the early part of the seventeenth century, and well does it deserve to rank with the masterly religious books produced in that remarkable age. It presents, in reality, the great secret of happiness, and Christians will glorify God, and enjoy his favour, in exact proportion as they cherish its spirit, and act out its directions. We thank the Religious Tract Society for its republication.

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Mr. Ranwell, of Woolwich, has published a shilling pamphlet, sold by our publishers, entitled—"The Memory of the Blessed." It consists principally of biographical accounts of persons connected with the Baptist Denomination in that town for the last eighty years. It will be highly acceptable to their connexions.

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We have been deeply impressed with the responsibility and mortality of the Christian ministry by reading the valuable funeral sermons for the late REV. DR. RIPPON and the REV. S. SUMMERS, both preached on the same day, by the REV. DR. COLLYER, and the REV. E. STEANE, and the addresses by the REV. DRS. COX.

and CRISP, and the REV. C. ROONE. Criticism is not our duty in reference to these productions; but to recommend the whole of them to the very serious consideration of our friends is both pleasing and important.

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The REV. PETER M'OWAN has just published an instructive and valuable little "*Memoir of Christopher Dove, jun., of Leeds.*" It is one of the books which cannot be too numerous, detailing the origin and blessedness of early piety; and attracting the attention of young persons wherever they are read. It is published by Mason.

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We cordially wish success to a small, but valuable book, just issued by the Religious Tract Society, entitled, "*The Faithful Nurse—a Memorial of Hannah Meek.*" It is ingeniously drawn up, so that nurses may not only read it with advantage to themselves, but to the children committed to their care.

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"THE YOUNG CHRISTIAN'S ANECDOTE LIBRARY. —*Christian Martyrs,*" seems to be the first of a series of small volumes, to be published by Wightman. Its compiler has shewn commendable industry in the selection of his materials, and the volume strikingly illustrates the power and excellence of true religion.

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Our readers are not unacquainted with the name of MR. JOHN KING, the talented author of "*The Millennial Star.*" He has just published "*The Cedar fallen,*" occasioned by the death of the REV. DR. RIPPON. The words are by JOHN NEWTON, Esq. The music, which is correct in its harmony, and combines sweetness with solemnity, is arranged for four voices, and has an accompaniment for the organ or piano-forte. It is published by Wightman.

## CHRISTIANS AND FASHIONABLE PARTIES.

It is a well-known fact, that in the metropolis of our nation, at this season of the year, the attention of the fashionable world is greatly engrossed in balls, parties, levees, and assemblies. Night after night finds these votaries of fashion whirling the giddy round of pleasure and dissipation.

But amidst these scenes of mirth and gaiety, what are *Christians* doing? Are they performing with unwearied zeal the work of their Master? Are they endeavouring to exert a holy influence on the ungodly around them? It is a notorious fact, that many professing Christians think it no stain upon their Christian character to be found in these parties, and lending their aid to contribute to the festivities. They think there is no harm in thus mixing with the world, and even suppose that their presence acts as a sort of restraint, and prevents the excesses which might otherwise occur. Never did Satan invent a more plausible excuse to lull an accusing conscience.

Now I maintain that it is a *SIN* for a Christian to attend these fashionable parties. It is a sin, because of the effect produced on his own heart. Religion here is set aside—it is considered entirely out of place. The time is chiefly occupied in feasting, dancing, and playing cards,—in vain and idle conversation, unworthy the attention of an *intellectual*, much less an *immortal*, being. Is such society becoming the Christian? Is it calculated to promote *his growth in grace*? Does he feel more of a devo-

tional spirit—and less love of the world? Say, fellow Christian, on retiring from these parties to your closet—often at the still hour of midnight—can you raise a pure and undisturbed heart to God? Are not your thoughts distracted?—your mind full of the world? Can you lie down to rest, with the consciousness of having done your whole duty to the ungodly? Do you not feel that you are grieving the Spirit—becoming conformed to the world—and indifferent to the great work for which your Master has called you into his kingdom? Yes, the heart *does* grow hard under the deadening influence of the world, till, at last, a stupid insensibility steals over the soul, smothering every spark of divine grace.

But further.—It is a *SIN*, because of the effect produced on the ungodly. Not long since, it was remarked by a gay man of the world, that he believed these parties were the very best things to promote the happiness of society. He was glad to see Christians there—glad they could have an opportunity to throw off the gloom occasioned by religion! There was Mrs. —, a member of a Presbyterian church, present at a party which did not break up till morning—and she really enjoyed it as much as any of them. He liked such Christians—they were not gloomy. Now, why did he like such Christians? Because they were no reproof to him, because they sanctioned his conduct, and encouraged him in dissipation.

It is in vain for Christians to think they can do good at a fashionable party. It is no place for *exhortations* to prayer and repentance—no place to

—speak of the vanity of the world—the happiness of the Christian life. No; the Christian can impart nothing of his spirit to the gay throng around him. —On the contrary, he is far more likely to imbibe their spirit, and join with them in all their excesses of mirth and gaiety. He knows it would be mockery to speak of his Saviour here—almost profanity; his mouth is entirely closed.

Now, does not this compromising spirit in Christians tend to increase the vice and dissipation which is rolling, like a flood, over our land? We are fast losing our republican simplicity, and adopting the heathenish customs of Paris and the continent—*turning night into day*. Think of five hundred people assembling at the hour of ten at night, and prolonging their stay often till the morning dawn, having no other end in view than simply to *enjoy themselves!* To say nothing of the injury occasioned to the health, by thus encroaching on the hours of repose, and partaking of the rich luxuries and dainties provided, who can calculate the amount of injury done to the immortal soul?

What would be thought of a party of Christians assembling and spending the whole night in prayer? This would be *fanatical—ultra* in the extreme—going quite too far. A prayer-meeting should certainly close at nine; more especially if any professors are present who are engaged to attend a party, that they may have time to dress and prepare for the festivities. A *Christian* go from the house of prayer to dress in the glitter and gew-gaws of fashion! A *Christian*, who professes to have his affections set on

things above, taking delight in a fashionable party ! Tell it not in Gath ! Publish it not in the streets of Askelon !

But, it is asked, "What harm is there in associating together ? We are social beings, made for each other's enjoyment. The *sin* does not consist *in* simply associating together, neither in the numbers that assemble, nor in the lateness of the hour at which these parties break up.

We know the primitive Christians often assembled together in great numbers, and continued all night. But what were they doing ? Feasting and rioting ? Dancing and playing cards ? Far from it—their hearts were lifted up with one accord in prayer and supplication to God for a dying world, and they brought the Holy Ghost down upon the churches. It is to be feared there are few Christians now, few that would not regard it a self-denial to stay at home in their closets instead of attending a party.

It is plain that it is a sin in Christians to attend these parties, not only because of the effect produced on themselves, but on the world around them.

Let these votaries of fashion pursue the course they delight in, but let not Christians countenance them. Let them rather assemble for prayer—even all the Christians in the city—till their numbers exceed those of the gay assembly. Let them continue all night in prayer to God—and what an impression would it make on the minds of sinners ! How long would it be that we should have to mourn over the inconsistency of Christians—the vice and dissipation of the city ?

Then would Christians do their duty ; their lights would shine ; their example speak ; their Christian graces would be increased ; their evidences brightened, and they would soon obtain a full assurance of at last joining that glorious *party* around God's throne, which no man can number.

M. C.

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### WHO IS TO PREACH ?

THIS phrase is getting into very frequent use in the present generation. Every body knows how it is used.

"Are you going to church to day ?" said I, the other Sunday, to a friend who is *sometimes* at worship.

"Who is going to preach ?"

"The Rev. Mr. Pointblank," was my answer.

"Mr. Pointblank ? pray who is he ? I have not heard of him before ; if you can assure me I *shall be interested*, I will go."

"He will preach some truth of the gospel, I doubt not ; if the *truth* will interest you, I think you may venture."

My friend, however, did not choose to go with me, for just as our conversation had proceeded as far as above noted, one Love-parade came along, and invited him to accompany him, at the same time declaring that the Rev. Mr. Showoff was to preach, and he was accounted one of the most *popular* men in all these parts. They both walked away together and left me alone.

In my young days there was not a handsome church erected at the distance of every mile ; but notwithstanding the inconvenience resulting from distance over bad roads, and often an uncomfortable place of assembling, our anxiety was for the return of the Sabbath.



On the holy morning, we had used to set out, the children, except the youngest, on foot, and our parents upon the back of the family horse, for there were pillions in those days, and many was the time that we were all seated in the house of God in waiting for his ministering servant, whose appearance in the broad aisle gave the first intimation who he should be, and whose words were listened to as a *message sent from God* to be *reverenced on that account*, and not because this or that man was more *showy* and given to adorning.

I ventured to ask once, as we were all seated in the pew, "*who* we should have to preach to day?" This was said in a soft whisper to my mother, in the midst of the sound of cautious footsteps, as the congregation were entering. I never shall forget the impression I received, as she mildly looked in my face and said, "The minister, my son; you must remember what he says;" and all was still. In my young days it was looked upon as a privilege, as well as a duty, to present ourselves before the "Lord in his holy place," and we were not accustomed to suffer our attendance to be interrupted by the fact that this or that *messenger* was to speak in the name of Christ. And after the lapse of many a winter, I have yet to be convinced that this was not a suitable state of feeling. It does appear to me, that it becomes us to be in such a state of heart, that we should be "glad when they say unto us, let us go up into the *house of the Lord*." If such be the state of our hearts, our chief desire will be, "Lord, shew us the light of thy countenance." "Speak to us of *thy law*." Our religion would not come and go with time and circumstances, but would shine with a steady light, and our love would burn with an uninterrupted zeal. We should then live upon God; our faces would be turned to *him*, as to the "hills from whence our help cometh."

*Reader! on each returning Sabbath, go where the*

gospel is preached ; go, hoping to meet your God in his earthly courts ; and when you hear the question asked by others, or find it arising in your own bosom, “ who is going to preach ? ”—remember my mother’s admonition.

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#### INFLUENCE OF CHRISTIAN MOTHERS.

THE day in which we live is, blessed be God ! a day of action. The church is shaking off its slumbers, and the true friends of mankind are disputing the supremacy of the human heart with the powers of ignorance and of vice, and declaring that nothing will satisfy them but the instruction and conversion of the world. The object is noble ; the means for its accomplishment are ample ; and the claims on the united exertions and utmost efforts of all those who are interested in it are many and binding. There is not an individual Christian in the world who has not a certain degree of influence, and it is *now* for every one to come forward, and to use their influence, whether great or small, to aid in the furtherance of so great a work as the conversion of the world and the promotion of God’s glory. But we shall effect but little, perhaps, if we speak in such general and indefinite terms, and therefore we shall confine ourselves, on the present occasion, to the influence which Christian mothers possess over their children. Mothers know that, from their relative position, they ought to possess, and in most instances, perhaps, think they do possess, a considerable influence with their children ; but it is very questionable whether they rightly estimate this influence, either as to its amount or value. Mothers possess a vast amount of influence with their children, as mothers ; and *Christian mothers* have this amount increased to a degree greater than they are wont to believe.

Christian mothers!—who is most likely to know what influence you have?—you or your children? I thank God I have a Christian mother, and I record my conviction that there is hardly any influence more powerful, any solicitude more deeply touching, or any efforts, if made in the wisdom, prudence, and spirit of the gospel, more likely to be effectual than those of Christian mothers. You do not know what influence you have while your children are under your immediate care and inspection; nor do they know it themselves at the time; but let them only be removed from their paternal roof and maternal embraces, and they soon find that the fondness, care, and anxiety of their mother, and, above all, her affectionate concern for the salvation of their souls, have made an impression on the heart which it would be in vain to attempt to remove or forget.

When you attempt to converse with your children on the great things of eternity, or to get them to read the word of God with you, or when you take them secretly into your retirement, and there kneel down with them, and pour out your souls in the most earnest supplications that God would bless them, and convert them, and make them sincere and useful Christians, you, perhaps, find that they evince a degree of reluctance to such engagements, and hence you sometimes feel discouraged. But O, dear Christian parents, do not feel discouraged, for, in the midst of all their reluctance, you are producing convictions in their minds of the value of prayer, and of the reality and excellence of religion, which you have every reason to hope and to believe will one day end in their conversion to God.

Within a few yards of me, at this moment, is a dear young friend, who assures me that his first religious impressions were produced under the instructions and prayers of his mother, who, when he was young, established a bible-class among her children,

and used to meet them as a class, weekly, and impress the truth of God's word upon their minds, and occasionally to retire with them and pray with them. And now, as the result of her pious efforts, she has one son the pastor of an increasing and Christian church ; another, now studying for the ministry ; and a third at another institution, studying for the missionary work, who attributes his first religious impressions to the same cause as his brother. Now, who can tell the amount of good that, under the divine blessing, may result from the efforts of this good mother ? Three holy men devoted to the preaching of the everlasting gospel, and every probability that a fourth will follow them, and perhaps more than one of them will go far hence, and preach to the heathen. Why, it is not too much to hope and to expect that hundreds of souls through eternity will bless God for her prayers and exertions. If all Christian mothers would act in this way, and thus prepare their children for active exertion in the cause of God, in whatever station they may be placed, the kingdom of Christ would speedily be established on the earth, and all the world would soon be converted. This good mother has daughters as well as sons. And do they do nothing ? Do they afford her no joy and reward for her kind and faithful efforts to train them for God ? Do anything ? Yes. Afford her any joy and reward ? Yes. They are members of a Christian church, and are constantly engaged in works of faith and labours of love, sometimes even visiting the parish workhouse, and, getting the female inmates together, read to them the word of God, and pray with them. Dear Christian mothers, will you ever think lightly of your influence after this ? Will you ever think that it is not in your power to do anything to facilitate the progress of our blessed religion after this ? We are sometimes glad to petition the legislature to *pass any measure that we think calculated to pro-*

mote the eternal interests of our fellow-men, and to resist the progress of vice ; but you have a power which no legislative body in the world ever possessed. Your kind entreaties, and warnings, and prayers, do more to subdue the hard heart than all the legislative enactments that have ever been passed. But your influence is not only superior to laws, it is more effective than the entreaties, warnings, and prayers of *others*. I have lately heard of a boy, whose hard and obstinate heart was more softened and subdued, and his wicked conduct more reformed, by the fear of pain<sup>ing</sup> his mother's mind, than by the entreaties, ex<sup>postulations</sup>, and other efforts, of school-fellows, tutors, ministers, and friends. It is you, then, that we must petition to aid in the furtherance of this great and glorious work. This is the petition I now present to you, and I am sure it will bear with it the hearty desire of all who have enjoyed and valued the benefits of a pious mother's instructions and prayers—yea, of all who have felt the value of their souls and the preciousness of redeeming love. Our earnest entreaty is this, that you will bring all your influence to bear upon the advancement of the cause of religion, by training up your children to love and fear God. Impress early on their minds the solemn truths of the Bible. Shew them, by your conduct, that you believe those truths yourselves. Take them alone and pray often with them, and in such a manner as to convince them that you feel deeply concerned for the salvation of their souls. If all Christian parents would thus exert themselves in the cause of God with unabating zeal, with unshaken faith, and with humble dependence on God, what may we not expect ? Nothing less than that very soon his kingdom would come, and "his will be done on earth as it is in heaven."

JOHN.

## MERCY.

THIS attribute of our moral nature is one of the most lovely and interesting of the train. Its path is not only marked with disinterestedness, but also with privation and suffering. It does not hold its court where plenty, health, and happiness combine their tranquillizing and joyous influence; but sways its bland sceptre where poverty, disease, discontent, despair, and crime, with their ten thousand ills, plague their wretched victims. Though made up of tenderness, and delicately sensitive to such a degree as to appear the most fragile object in the moral world, yet it is capable of sustaining the mightiest shocks, and surmounting the most formidable obstacles. Let dangers arise, let slander, abuse and persecution, array themselves against it, still it remains undaunted, and pursues, with undeviating tread, the way of kindness. Overlooking the taunts and sneers which it meets with from those it would relieve, it fixes its gaze on their distresses alone; and holding out its cordials, in tones as soft as the melody of heavenly music, invites them to health and happiness. It occupies no diminutive place in that bright halo of perfections which spans the eternal throne. On that eventful day when man plucked down the wrath of God upon his head, and exposed him to the penalty of Heaven's law, the plaintive notes of Mercy were heard in the audience-chamber of Justice, and its bow beamed with unusual beauty and loveliness upon the cloud that gathered at the chariot wheels of Jehovah. Justice being conciliated, Love and Goodness laid their hands on Mercy, and commissioned the willing messenger to be an envoy of comfort to the unhappy wretches who had violated the authority of Heaven. When it reached the lovely, yet fatal spot, the Heavens were hung with gloom, and appeared to be surcharged with the fiery plagues of sin.

incensed God. The evergreens of Eden hung their plumes in awful reverence, and the rebellious pair knelt beseechingly, while indescribable agony throbbed in their bosoms. It approached, enveloped in the glory of its own native perfection, and laid its hand upon those perturbed and bleeding hearts, soothing them into tranquillity.

It spoke, and raptures followed its words. Heaven rolled back its frowns, and sparkled out in its usual beauty. Mercy presented its prospective mirror to our primeval parents, through which they were permitted to gaze upon the delightful imagery of redemption until it was consumed in the resurrection of the *Messiah*.  
FABIUS.

#### GONE—BUT NOT MISSED.

(From the Boston U. S. Recorder.)

A MEMBER of the church, having taken "his wife and his children, his men servants and maid servants and all that he had," journeyed to that Canaan of our days, in the west. There is something melancholy in the idea of parting with those we have long known. And I had, I confess, some sombre feelings, as I saw the goods packed, the horses tackled, and, finally the whole company actually in motion and passing onward and out of sight.

Now about that man. He sustained, among other relations, a relation to Zion. Friends and relations wept as they bade him farewell. They felt their loss and the loss was real. But did Zion weep?—Had she sustained any loss? He had not advanced her interest. He had indeed contributed to swell her numbers by a personal profession, but he brought no increase to her moral power. She had gone through her trial without his sympathies, and he had contributed nothing toward brightening the day of her

prosperity. His departure is the removal of a pillar from a fabric to which it had been no support. There are as many family altars as if he were here. There are as many at the social meeting. There is as much done to bring sinners to repentance; as much to promote spirituality among the people of God. Why, then, should Zion mourn his loss? Break off the living branch, and you will see the tears of regret upon the wounded trunk. Break off the dead branch, and there are none!

But there are disciples who, when they are gone, are missed, and that in no enviable sense either.—The pastor will have fewer trials; the brethren, less occasion for sorrow over an unworthy brother, and the ungodly will miss them. A rod with which they had scourged the cause of piety is out of their hands. Now they must fatten on his remembered faults: “Unsavoury dole.”

The case is still more mournful if, at the place of burial, you are compelled to think or to say, “Gone, but not missed.” How melancholy such a strain as this—“We do not miss this buried disciple from the ranks of the active and enterprising in the cause of Christ, for he never was found there. His absence diminishes the number of attendants on no special Christian privilege. The ungodly have lost nothing on the score of deep and affectionate interest in their welfare: for this buried disciple had never manifested this. No star has fallen from our firmament. He did not shine when with us, and now that he is dead, and a numerous circle weeps around his grave, still the church of God is not a mourner. If she writes the true inscription on that “monumental stone,” she will write, “Gone, but not missed.”

Disciple! I trust I have not sped this arrow through the desert air. I trust it has reached your bosom, if your moral character make you a fair mark. Would the church of God be compelled to write the caption



of this article against your name, if you were gone to some distant region, or were gathered to your fathers ? Must she feel, in view of the barrenness of your life, that she has sustained no loss ! This tells a dreadful tale !

Disciples, by your devoted piety, write your own epitaph on your pastor's heart ; on the bosom of the church ; on the hearts of perishing men, blessed by your agency ; so that Zion on earth, as you leave it, shall say, " Gone, *missed*, MOURNED ;" and Zion on high, as you enter it, shall respond, " Arrived, saved, and BLESSED FOR EVER !"

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#### A REMONSTRANCE.

" WHY didn't you call me back, mamma ? Why didn't you *make* me come back ?" said little Ann, as she came crying into the house with her mouth bleeding from a fall upon the ice.

This was the reproof of a child four years old to her mamma, for not enforcing her command, " not to go out to play upon the ice." This, no doubt, will be the galling reproof of many ruined children to overweening and fondly doating parents, when overtaken by misery ; and when they behold with anguish that their wretchedness is but the consequence of parental indulgence in follies, and tempers, of untutored youth.

When the gay and thoughtless girl shall have spent and misspent the season of mental improvement in chanting after the violin, in pursuing the butterfly beauties of youth, the phantom called pleasure, and the sober reason of riper years and all its concomitants, complicated cares and duties, crowd upon her, and she finds herself utterly unprepared for their faithful discharge, will she not remember with poignant regret the many hours which she spent in following the fantastic fashions of folly, and urge the inquiry of little Ann : " O mamma, why did nt you call me back ?"

In fancy's view, I see the image of fondly caressing parents growing up around them—too good to do wrong, too tender to be corrected—every wish is gratified, every temper is indulged uncurbed. He is the idol of the house, and already governor of his father's domains. Years roll on—his tempers, his appetites, still unrestrained, “grow with his growth, and strengthen with his strength,” until he is required to relinquish the gewgaws of childhood, and assume the man. His sphere of action is enlarged, and he begins to seek, in society, the amusement once found in toys. But where does he go? Not to the society of the enlightened, sober, and social part of the community, but to that for which the unrestrained pursuits and indulgences of youth have given him a relish—the company of the dissolute and dissipated. His parents watch his course with deep, soulfelt solicitude, and wish, but silently and vainly wish, to check his ruinous career. They never restrained him in childhood. and now it is too late. He has entered the whirling verge of the Maelstrom of destruction, and he is careering swiftly to its centre. His rapid, and now irresistible downward course is alarming even to himself. He struggles to escape, and with the unnatural energies of a dying effort, raises his head above the waves of dissipation, and, looking back with all the horrors of despair, he exclaims, “O my parents! my parents! why did you not call me back?” The affecting reproach breaks upon the heart-strings of his agonizing parents, and vibrates to the very core. The ungoverned, misguided youth, sinks into the vale of oblivion, a victim to the cruel tenderness of his parents: he sinks to rise no more.

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#### AN INTERESTING INQUIRY.

*Cannot Sabbath-schools be made more interesting?  
I think they can. But, in order to effect this, several*

things are necessary. Parents must become more interested. I have never seen a Sabbath-school that was not interesting where parents took an active part. I have visited one Sabbath-school, and seen a few children collected for the purpose of receiving instruction, while their parents were standing about the house, talking about something else. This school could not be interesting. The children could not be expected to be interested, if parents were not. I have been in another school, where I could see the child of three years, up to the grey-headed man of seventy, all earnestly engaged in studying the Bible, no one appearing too old or too young to learn. Here the children participated in the interest that pervaded the minds of their parents.

There is another thing I want to mention. The exercise must not be too long. It was once remarked by Payson, that "he had rather his congregation should go away hungry," meaning that he had rather break off his discourse where it appeared most interesting, than see them wearied and exhausted. Now this should be the case with children. I do not mean to be understood to say that the performance should be run over in a hurried and careless manner. By no means. But instead of spending two hours, or two hours-and-a-half, as has been done, let the time not exceed thirty, or thirty-five minutes; and, above all, let the teacher be well prepared himself, in the appointed lesson, and he will find this will be time enough to convey all the information that would be profitable at one time. If he would do this, he would not be so frequently pained at the listlessness and inattention of his scholars, but would soon find every eye directed to him.

But something more is necessary. The teacher must pray earnestly for those under his charge. All *his other efforts* would do but little to save their *souls, unless he implore the blessing of God.*

If Christian parents and teachers would bear in mind the above remarks, it is believed that few complaints would be heard of a want of interest in Sabbath-schools.

#### A SABBATH-SCHOOL TEACHER.

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#### THE SICK BED.

"Be ye doers of the word, and not hearers only, deceiving your own selves."—James i. 22.

I AM not one of those light and airy beings who have the faculty of rendering themselves invisible, like the inhabitants of fairy land, or the genii of Eastern story; but am a substantial reality, and possess organs of sight and hearing. So quietly and inoffensively do I use them, however, that people seem to think of me, as they practically do of little children, that they are both blind and deaf, and therefore cannot be contaminated by the examples of deed and word, which are so often manifested in their presence. Thus I became a spectator of much which passes current in the world for piety; but which, if tried in the crucible of the gospel, would evaporate into a mere shadow, and become such stuff as dreams are made of—a religion which plays round the imagination, but is not incorporated with the life.

In this privileged character I was, a few days since, admitted into a household, where all bore the name of Christ. Four ladies of the family, upon whose cheeks the roses of youth had faded, were swallowing their hasty meal, and conversing with great earnestness on the astonishing gifts of a popular preacher. They talked as if he was little less than an apostle; as if his name and religion were synonymous; to differ from him was heresy; and to abstain from hearing him, and joining in his measures and machinery, was to oppose everything good. I sat

listening to their denunciations, and comparing them with that blessed spirit of charity, so beautifully and eloquently described by the apostle, in the thirteenth chapter of the 1st of Corinthians, which "thinketh no evil." In the midst of them, a lady entered, one of those visions of love and goodness which but occasionally light upon our earth. She had pursued the "even tenour of her way," and let the torrent of novelty pass by her. But these zealous adherents overwhelmed her with descriptions of the talent and eloquence of this "new light," and "Why have you not attended upon his preaching?" was the unanimous question.

"The cares of my family," replied she, meekly, "absorb much of my time. My little children are at that tender age when they require a mother's watchful eye to form their habits rightly, and to lead their young affections into a proper channel. The Lord has placed them under my stewardship; and I have no right to abandon the charge, or resign it into the hands of those who would be less interested, and therefore less vigilant. In a month they might imbibe contamination which it would require years to counteract. The young mind is so pliant, that it may be moulded into any likeness; and woe be to the mother, who, not feeling her infinite responsibility, leaves her charge to hirelings, or neglects to enstamp upon the infant character the image of her Lord and Saviour."

"I called," continued the gentle visitor, "to bring something to tempt the appetite of your poor invalid. Can I see her?"

"Yes! you will find her in her chamber. I don't think she can continue many days. But do attend chapel this afternoon, you will find it very interesting."

"Thank you. I must try to see your neighbour, Mrs. White, who is very ill of a fever."

"Indeed! I did not know she was ill."

"I am surprised at that. She has been helpless for a fortnight, and, you know, is very poor."

"Well, I believe you go about doing good. The bell will ring at the appointed hour. You had better go to chapel."

"Be ye doers of the word, and not hearers only," was the exhortation which forced itself upon my mind.

Our benevolent visitor ascended to the apartment of the invalid, who was one of those fatherless ones which are especially commended to the care and kindness of God's people. She was alone. The chamber of sickness was also the chamber of solitude. A smile irradiated her sunken features when Mrs. Harlowe entered.

"You come like an angel of light to me," said she. "to comfort my poor frail body, and to sustain my sinking spirit. It is desolate to be here, hour after hour, alone. I feel like a prisoner, upon whom the jailor looks three or four times a day, when he hands him his solitary meal."

"But the compassionate Jesus is with you?" said the pitying Mrs. Harlowe.

"Oh yes! I love, though, to look upon a human face—to hear the soft accents of the human voice. I cannot read, and nature has become so feeble, that I cannot think. I want some one to speak to me of the promises, to tell me of my Saviour. The neighbours are generally very kind; but I have sometimes feared that I might die alone."

"I may be absent from home two or three hours, and I will stay with you," said Mrs. Harlowe.

"Thank you! thank you! Thank God for sending you."

The pious lady, who thus endeavoured to manifest the Spirit of her Lord, sat by the poor victim of consumption, adjusted her pillow, administered to her wants, repeated the promises of God as she could

bear them, and when she was disposed to sleep, held a hand between the gentle pressure of her own, to give assurance of her wakeful presence—as the tender and protecting mother soothes her timid and trembling child.

The invalid slept long and sweetly, and when she awoke, opened her eyes with an inquiring look.

“I am here,” said Mrs. Harlowe.

“Oh, I have been in heaven!” exclaimed the dying girl, “and I heard the music of angelic harps—‘Holy! holy! holy!’ And I tried to imitate their harmony, but could not. In my despair and agony you came to me, clothed in white, and singing ‘a new song’—the song of the redeemed. I caught it from your lips. My spirit seemed to expand and grow as I gave utterance to the notes of praise and blessing; my whole soul was bathed in melody. I hear it still! I breathe the heavenly air! ‘Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and to the Lamb for ever.’”

A more than mortal joy irradiated the face of the invalid, as, with a strong and clear voice, she poured forth the rapture of her spirit; and then, in notes musical as if they had been born in heaven, she commenced that beautiful hymn of Pope’s—The dying Christian to his soul.

Mrs. Harlowe stood spell-bound: she dared not interrupt her. She felt as if the poor sufferer was about to be translated from earth to heaven—the last journey, so short, but so full of meaning and mystery. It was a solemn thought. She was alone amid the imposing, secret, and appalling terrors of death! She was alone with one who was about to exchange her mortal drapery for the wings and habiliments of an angel, and experience that most sudden and inscrutable transition from a human to a heavenly nature!







**FINDBURY CHAPEL.**

She sunk upon her knees, and commended the departing soul unto Him who gave it. The song was finished, and the spirit ascended, breathing forth, like the fabled swan, the music of its own requiem.

C. W. B.

### FINSBURY CHAPEL.

[With an Engraving.]

THIS very splendid and commodious chapel was built a few years since for the Rev. Alexander Fletcher, M.A., who had been previously the minister of Albion Chapel, in the same vicinity of Finsbury Square. We had hoped to have given a brief sketch of the history of this beautiful building, and of the congregation worshipping within its walls, from the pen most qualified to give it; but after waiting for it in vain till the latest possible moment, we are obliged to ask our friends to accept this imperfect account. May the zealous pastor of this large congregation long continue to labour among them with constantly increasing success.

### SCRAPS FROM THE EDITOR'S PORTFOLIO.

**CLOSET DEVOTION.**—"This day my new closet was consecrated with this prayer:—'That all the prayers that ever should be made in it, according to the will of God, morning, evening, and at noon, ordinary or extraordinary, might be accepted of God, and obtain a gracious answer. Amen and Amen.'" It was a caution and advice which he frequently gave to his children and friends—"Be sure you look to your secret duty; keep that up whatever you do; the soul cannot prosper in the neglect of it." He observed, that "apostacy generally begins at the closet door. Secret prayer is first neglected and carelessly performed, then frequently omitted, and after a while, wholly cast off, and then farewell God, and Christ, and all religion."—*Life of P. Henry.*

SHORT SERMON.—TEXT, Prov. xxiv. 11, 12.—*If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we know it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?*

SERMON.—Here we see that if we do not use all lawful means to relieve the oppressed, and deliver those doomed to die, God shall so render unto us in our calamities.

APPLICATION.—A clergyman in the north of England related, that during a flood in the stream adjoining his house, he saw an individual approaching the opposite bank. He immediately called to a man who was ploughing for him in a field hard by, to go and warn him against attempting to cross. The man replied that it was no business of his; other people knew the ford as well as he did. The individual approached, and in attempting to cross was drowned. He proved to be *this man's own father!*

#### THE TENOUR OF THE GOSPEL OF PEACE.

##### I.

The way of Heaven is revealed in *four* words—  
*"Acquaint thyself with God."*

##### II.

The guide to that way in *three*—  
*"Search the Scriptures."*

##### III.

The privilege afforded in that way, in *four*—  
*"Call upon thy God."*

##### IV.

The spirit of this doctrine in *three*—  
*"Faith, hope, charity."*

##### V.

The essence of it is comprised in *six*—  
*"Love to God, love to man."*

##### VI.

The mode of our salvation in *six*—  
*"Believe on the Lord Jesus Christ."*

## VII.

The means of our obtaining it in *eight*—  
*"Repentance toward God, faith in his dear Son."*

## VIII.

The duty enjoined thereby in *three*—  
*"Follow after Righteousness."*

## IX.

The result of our doing so in *six*—  
*"Peace, which the world cannot give."*

## X.

The issue of that result in *two*—  
*"ETERNAL LIFE!"*

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 THE CHILD OF HEAVEN.

How sweet is the balmy breath of Spring,  
 Floating o'er earth with her joyous wing,  
 Bidding all nature revive and live,  
 To drink of the sweets her hand can give ;  
 Waking the songsters the trees among,  
 Who hail her birth with their woodland song.  
 But I would taste of a nobler joy,  
 That is known in heaven without alloy,—  
 The earth is fair, but 'tis sweeter far,  
 Dwelling above where the blessed are !

Summer returns with her fragrant dews,  
 Tinting the earth with a thousand hues ;  
 Painting her dress with the rainbow dyes,  
 Till the tiny flower with her iris vies ;  
 Gladsome and gay is the lovely scene,  
 Sparkling bright in her beauteous sheen.  
 But I would soar from the world away,  
 To a fairer clime that endures for aye ;  
 There are beauties here—but brighter far  
 Shine in that world where the blessed are.

Kind Autumn spreads o'er a favoured land,  
 Her varied fruits with a bounteous hand ;

Teeming with fulness the earth is found,  
While gladness and mirth are reigning around ;  
Joyous in crowds do the people come,  
Hark ! they are shouting their " Harvest home !"  
The Lord is good to the world below,  
But I would wish far away to go—  
For the tree of life is sweeter far,  
Laden with fruit where the blessed are.

And Winter, too, hath her joys in store,  
The cheerful hearth, and the closed door,  
The mercies great our Creator brings,  
Of friends, and peace, and a thousand things,  
That circle around that sacred spot,  
Our childhood's home, to be ne'er forgot.  
Yet still I long far away to soar,  
A rest to find on a calmer shore ;  
This life hath pleasures—but nobler far  
Live in that world where the blessed are.

The Seasons have rolled with varied hours,  
And again the earth is deck'd with flowers,  
But the child of Heaven from hence hath fled,  
And calmly sleeps with the silent dead  
Her mortal part ; but her spirit's flight  
Hath been on high to the land of light ;  
That land where she longed so much to dwell,  
Where the Saviour lives she loved so well,  
There was nought below she wished beside,  
But to gaze on Him that for her died.

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### THE SAINTS IN HEAVEN.

REV. vii. 9.

THRICE happy spirits now in light  
Who see their Saviour's face,  
They walk with Jesus clothed in white,  
While now their faith is turned to sight,  
They praise with infinite delight  
The riches of his grace.

And dare I hope for bliss so great,  
Unworthy as I am ?  
By grace divine, Lord, make me meet  
To worship at thy sacred feet,  
With saints rejoice in bliss complete,  
Singing, Worthy is the Lamb.

A. K.

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THE SOLEMN INQUIRY.

LORD, is it I that shall betray  
The blessed Saviour who for me hath died ?  
Or cease to tread the straight and narrow way  
Which leads to heaven through my Redeemer's side ?

Lord, is it I that shall oppress,  
With cruel hand, the needy and the poor ?  
And when the hapless orphan seeks redress,  
Reject his cry, and spurn him from my door ?

Lord, is it I who shall offend  
Those little ones who put their trust in thee ?  
Or cease to be the sufferers ready friend ;  
Shall strangers cease to find a friend in me ?

Forbid it, Lord ; thy grace impart,  
That I may ever feel my Saviour nigh ;  
And be a guileless worshipper in heart,  
And like a Christian live, and love, and die.

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TO AN INDIAN GOLD COIN.*Ascribed to Dr. Leyden.*

SLAVE of the dark and dirty mine !  
What vanity has brought thee here ?  
How can I love to see thee shine  
So bright, whom I have bought so dear ?—

The tent-ropes flapping lone I hear,  
For twilight-converse arm in arm ;  
The jackall's shriek bursts on my ear,  
When mirth and music went to charm.

By Cherical's dark wandering streams,  
Where cane-tufts shadow all the wild ;  
Sweet visions haunt my waking dreams,  
Of Tiviot loved while still a child,  
Of castl'd rocks, stupendous pil'd,  
By Esk or Eden's classic wave,  
Where loves of youth and friendship smiled,  
Uncursed by thee, vile yellow slave !

Fade, day-dreams sweet, from memory fade !—  
The perished bliss of youth's first prime,  
That once so bright on fancy play'd,  
Revives no more in aftertime.  
Far from my sacred natal clime,  
I haste to an untimely grave ;  
The daring thoughts that soared sublime  
Are sunk in ocean's southern wave.

Slave of the mine ! thy yellow light  
Gleams baneful as the tomb-fire drear ;  
A gentle vision comes by night,  
My lonely widowed heart to cheer.  
Her eyes are dim with many a tear,  
That once were guiding stars to mine ;  
Her fond heart throbs with many a fear—  
I cannot bear to see thee shine.

For thee, for thee, vile yellow slave,  
I left a heart that loved me true ;  
I crossed the tedious ocean-wave,  
To roam in climes unkind and new.  
The cold wind of the stranger blew  
*Chill on my withered heart—the grave,*

Dark and untimely met my view,  
And all for thee, vile yellow slave.

Ha! comest thou now, so late, to mock  
A wanderer's banish'd heart forlorn;  
Now that his frame the lightning shock  
Of sun-rays, tipt with death, has borne?  
From love, from friendship, country torn,  
To memory's fond regrets the prey,—  
Vile slave, thy yellow dross I scorn;  
Go, mix thee with thy kindred clay.



## INTELLIGENCE.

### FOREIGN.

#### AMERICA.

LE ROY AND STAFFORD GENESEE COUNTY. — Feeling desirous of promoting the work of God in our borders, we appointed a protracted meeting in a neighbourhood lying about midway between the villages of Stafford and Le Roy, and upon the boundary line of the two towns. The meeting commenced October 24th, and continued a fortnight. There were usually two services a day. In the afternoon we had a meeting, which we spent in prayer, conference, and conversation with Christians, young converts, and the impenitent, as circumstances seemed to direct. In the evening there was preaching. The ministerial labours, excepting one sermon, were all performed by ourselves. The members of the two churches, with a few Methodist and Baptist brethren and sisters, mingled most heartily and cordially together in the sacred services and solemnities of this season of mercy. The blessing was very great.

1. Christians were greatly humbled, revived, and strengthened. Particularly was this true of those who, from distance or habits, are accustomed to participate but little, if at all, in the special or ordinary services, (those of the Sabbath excepted) held at the centres of the congregations. Some, whose voices were seldom or never heard in social prayer, entered with much earnestness into the work. Protracted meetings held at our sanctuaries did not seem to reach them, unless very partially, with their hallowed influences; but



this meeting, brought to their doors, awakened in their bosoms a special interest ; and was instrumental in harnessing them to the work of God to an extent wholly impracticable in other circumstances. This we view as a most important and interesting result of this meeting. Certainly it is a most important object and inquiry, How shall we get those Christians revived, engaged, and active, who live away from the sanctuary ? We would answer, carry a meeting to their doors, and then they will feel they must sustain it, and it will be a great blessing to their souls.

2. Sinners were converted. We believe the day of judgment will shew twenty born of God, if not more, as the fruits of this meeting in a single school district. Some of them are heads of families. One is a man between fifty and sixty years of age. He has been the husband of three pious wives, and the father of a large family of children, all of whom were previously converted, except those yet in childhood. Like the oak, which stands firm when the tornado has prostrated all around, he remained an unyielding sinner in their midst. But now he bowed before the mighty influences of the Holy Spirit of God. Surely the Lord has done great things for us, whereof we are glad.

One remark we would make before we close this brief story of the goodness of our covenant God.—There is much disputing, whether it is best to employ evangelists, or neighbouring ministers, or do our own work in our efforts for the salvation of souls. We would say, that in our experience, we have tried each of these methods, and that the Lord has blessed them both. When an evangelist has been with us, we have had a blessing ; when neighbouring ministers have lent a helping hand, there has been a blessing ; and when we have gone to work ourselves in the name of Jesus, and in dependence upon God, we have had a blessing ; and we have usually found, in each case, that the blessing was in proportion to the fidelity to the efforts put forth—and, therefore, we conclude that each method is right in itself, and, when judiciously and faithfully employed, will be owned of God to the salvation of souls, and the sanctification of his people—and hence our prayer is, that strife about this matter may cease ; that evangelists may labour where there is need of them ; that ministers will help each other, and that every pastor may take heed and do his own work well, and that God, by them *all*, will appear to build up Zion in his glory. Yours in the gospel,

EBENEZER MEAD, Le Roy,  
L. P. JUDSON, Stafford.

The above intelligence is highly cheering, and the manner in which this good was effected is worthy of special notice. It has long been our opinion, that something more must be done by pastors and churches than simply to hold the usual meetings at the sanctuary on the Sabbath, and, occasionally, a lecture or conference in different parts of the town. Multitudes, whose residence is remote from the place of meeting, live months and years without visiting the house of God. Indifference is increased by occasional neglect, and, at length, the habit of staying at home is formed. How shall these habits be broken up, and the multitudes who are scattered among and around our religious congregations throughout the country be induced to attend on the worship of God, and both the *habit* and *love* of attending meetings be created? We answer, that the original command of the Saviour, "Go ye, and preach the gospel to every creature," must be revived and carried into effect. Special efforts must be made to bring all classes of men under the influence of the truth, and to gather them into the fold of Christ.

The example of these brethren is worthy of imitation. They have gone to work like practical common-sense men, who study how to do good, and are willing to do it. We commend their remarks on the mode of conducting their religious efforts to our brethren. If ministers and Christians will only *go to work in earnest*, and pray in faith, there will be no trouble about men or measures. The *peace* and *purity* of the church will both be most effectually secured.

One such communication is calculated to do more good to the cause of Jesus Christ than all the unhallowed newspaper controversies that have been published in the world. May God stir up his people to faith, and prayer, and effort, for the salvation of dying men.

• OBERLIN.—A season of revival occurred in the Oberlin Collegiate Institute during the month of October. For the sake of edifying such as love the truth, I propose to give a sketch of the prominent characteristics and results of this revival.

Most of the students in this institution profess piety. Of course, a revival here must be mainly a revival among professors of religion—such it has been. Its most prominent characteristic has been, the indescribable power with which it reached the hearts, and tried the hopes, of nominal Christians. A large number, at an early stage of the meeting, gave up their hopes. Of these, some were very sure, and, no doubt, correctly, that they were never converts before ;

others, probably, have been really converted, but had lived so far from God, and with views of Christ so faint, and so often clouded, that when they came to see how Christians might live, and ought to live, they were staggered exceedingly, and the most obvious conclusion was, that they had never known anything of true religion. I am not surprised that some real Christians should come to this conclusion. They had seen but little. Perhaps, the manifest change in their views was not less now than at the time of their real conversion. True, this was not like that, a change from real enmity of heart to partial love; but it was a change from twilight to the bursting effulgence of day. Under such a change, all things might assume another aspect: be the explanation what it may, however, it was happy for them to come into clear light. It was precious to see Jesus revealed as they had not seen him distinctly before. It was most valuable to have their practical religious system revolutionized and remodelled after the more perfect pattern of Christ and his apostles; for it is a painful fact, that the common standard of Christian life and experience falls exceedingly far short of that, and ought to be dashed in pieces, and another set up, of sounder basis, loftier stature, and more heavenly proportions.

Of the other class who discovered that they never were Christians, the number was considerable, and their experience, as related, shews in some cases, most conclusively, that they had always been deluded. Happy for them that they have passed through such an ordeal of heart and hopes. Oh! had they not, they must have lain in the church like leprosy in man, working silent decay, and polluting all that is fresh and fair in her form and in her energies. Alas! there are too many such already. It is a most lamentable reflection that our churches have received these very men, and, no doubt, reputed them as among their most promising converts. And can we refuse to think that there may be—yes, must be—very many others who really do not know Christ, though they have professed him?

A word is due concerning the instructions given—these were plain and discriminating. Great pains were taken to point out the distinction between the nominal Christian and the real Christian—between those who have *desires*, and those who really and fully *design*. It was shewn, that men may desire heaven, and desire Christ, as the means of gaining heaven, without ever designing and determining to *serve Christ*, and serving him wholly. Here was a distinction which many were conscious they had never made. They

now saw that they had been resting on their desires as evidence, when these desires had failed of making them do the duty of a Christian. They had been hoping and wishing to do better—this was their evidence. They had never done better: here the evidence failed; for the Bible says, "Blessed are they that do his commandments;" "not every one that saith, Lord, Lord, but he that doeth the will of my Father in heaven."

One daily exercise was devoted to such inquiries as any in the audience chose to make, with appropriate instructions. These meetings were intensely interesting because most richly instructive. There was no attempt made here to excite the feelings, and no appeals to the passions and sympathies, such as are sometimes made, and as are much oftener supposed to be made. I said, none; I should rather say, that such appeals to the passions as naked truth makes when it comes glowing from a heart of almost perfect simplicity were made, and not without blessed and permanent effects. There was feeling, but no fanaticism. Strange that Christians may not be permitted to have feeling when Christ looks on them with inimitable tenderness, and, instead of spurning them with his withering rebuke, smiles upon them with ineffable love. Such was the feeling here. It is rare, very rare, that revivals exhibit so much of the power of truth and of the Spirit, and so little of the effect of human sympathy and impassioned excitement. I give this as my deliberate conviction, comparing it with all the revivals I have ever witnessed, not excepting those scenes of deep and solemn interest in by-gone days, before protracted meetings were known, or revivals were much suspected of fanaticism. I can well recollect those precious revivals. O, I can never forget them—but the power of truth and its effects on the heart were the same here as there—I love them all. May God multiply such scenes an hundredfold, and make his truth like a refiner's fire upon the hearts of his people.

The ultimate effects of this revival are most happy; they cannot be otherwise. There are many hearts broken afresh for sin, humbled immensely for their past deficiency, and filled with zeal for God and love for man. It will ever be a memorable era in their religious history. Doubtless the church has yet to feel its influence in distant lands and coming ages. O! that scenes of such purity and power might occur among all our churches. They must, and they will, before Zion shall shine "fair as the moon, clear as the sun, and terrible to her foes as an army with banners."

HENRY COWLES.

RECOMMENDATIONS OF BOOKS.

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We this month give the most prominent place in our "Recommendations of books" to a very valuable "*Memoir of the Rev. Rowland Hill, M.A.*" By WILLIAM JONES, *Author of 'Testamentary Counsels.'* With a Preface, by the REV. JAMES SHERMAN, of Surrey Chapel." Published by Fisher and Co. We are aware that other memoirs of the eminent revivalist to whom this volume relates have been previously published, but each of the larger volumes which have been devoted to the subject have been rather descriptive of the character and feelings of their authors than of their subject; so that all parties have been dissatisfied, and that justly. Mr. Jones, who is well known as a member of Surrey chapel, of long standing, and still better known, probably, as the able travelling secretary of the Religious Tract Society, enjoyed the intimate friendship of his venerated pastor, and he has done well in collecting together the facts relating to his career, with a large and valuable portion of his correspondence, and presenting them in a very careful and judicious manner before the public. It is by very far the best life of this excellent man.

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"*Britannia; or, the Moral Claims of Seamen stated and enforced,*" is the new *Prize Essay*, by the REV. JOHN HARRIS, the eloquent author of "*Mammon.*" It will, we have no doubt, excite great interest, and, by the divine blessing, accomplish much good. It is worthy of the pen of its excellent writer, and few things could be more propitious to the sailors' cause than his having advocated it.

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Messrs. Tegg and Sons have published two additional volumes of DR. ADAM CLARKE'S WORKS since our last notice, completing his sermons, and presenting us with

the *fifth* edition of the Doctor's excellent translation of Henry's "*Manners of the Israelites*," a work which eminently illustrates the sacred volume, and which deserves to be universally read.

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We have never announced the completion of any work with so much pleasure as we feel in stating, that "*The Condensed Commentary, and Family Exposition of the Holy Bible*," prepared by the REV. I. COBBIN, A.M., and in the course of publication by Messrs. Ward and Co., is now complete. For sound talent and learning, for careful condensation, and for cheapness, it is unrivalled. We cannot doubt but that it will prove a great blessing to the Christian church for generations to come.

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One of the best little works of holy RICHARD BAXTER was, his "*Converse with God in Solitude*." Of this book, as abridged by Fawcett, the Religious Tract Society have published a new and neat edition. It can need no recommendation.

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We can speak of "*The Motherless Family*," a six-penny publication of the Religious Tract Society, with great confidence, as adapted to usefulness.

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"*The History of Protestant Nonconformity in Great Britain*" contains much interesting matter, carefully condensed, relating to martyrs and eminent Christians. It is, of course, more especially adapted for dissenters, to whom it will be peculiarly acceptable.

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The REV. J. BURNS, whose pen is becoming somewhat prolific, has issued a neat 32mo. shilling volume,

called "*The Sunday Scholar's Annual, for 1837.*" It is exceedingly well adapted for its purpose, and has our cordial recommendation.

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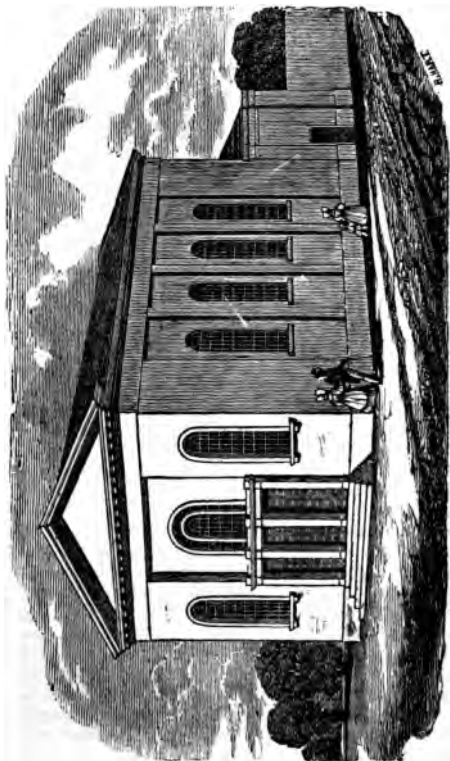
"*Judgment and Mercy for Afflicted Souls ; or Meditations, Soliloquies, and Prayers.*" By FRANCIS QUARLES, with an account of his Life. Published by Simpkin & Co. This is a new edition of an old book, written by one who will long be known and esteemed as an eccentric but truly valuable author. The memoir is prepared with considerable care.

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Almost at the last hour of our preparing for press, two works have fallen into our hands, which seem to demand immediate attention. They are by the REV. J. S. C. F. FREY, who was well known in England more than twenty years ago, as the converted Jew, a popular preacher, and editor of a valuable edition of a Hebrew bible ; but who, from 1816, has laboured with much diligence and success in the United States. The most valuable of these works is in two volumes, entitled, "*Joseph and Benjamin : a series of Letters on the Controversy between Jews and Christians ; comprehending the most important Doctrines of the Christian Religion ;*" and the other is the first volume of a monthly work, called "*The Jewish Intelligencer.*" Both of them are printed at New York, and, we believe, have had a considerable sale on the other side of the Atlantic. They well deserve a very wide circulation, and serious study, for they contain a mine of valuable discussion and scriptural information. Mr. F. is now in this country soliciting aid for the circulation of the former work, gratuitously, among his brethren, and for its translation into German. We have examined his testimonials from America, from whence he was introduced to us by a letter from a highly respectable gentleman in New York, and we commend both him and the object he labours to promote to the cordial reception of our readers.







INTENDED NEW CHAPEL AT GREENWICH.

## INTENDED NEW CHAPEL AT GREENWICH.

[With an Engraving.]

## AN APPEAL TO THE READERS OF THE REVIVALIST.

**EVEN** after having attempted to serve the readers of the *Revivalist* for more than five years, its Editor feels a degree of diffidence in presenting himself before them in a new character. He respectfully, but earnestly, calls on them for aid in the accomplishment of an object on which his heart and his hopes are earnestly fixed, and to the particulars of which he invites their friendly attention.

Some two years and a half ago, the providence of God induced him to resign his pastoral charge at Chelsea, and to remove to Greenwich. After residing there for more than a year, and while contemplating the acceptance of a charge to which he had been invited; the moral state of the whole neighbourhood was prominently brought before him. He ascertained that the population of the contiguous parishes of Greenwich, Deptford, and Lewisham, was not less than 60,000, and was still rapidly increasing, while there was not accommodation in the places of religious worship, embracing all denominations, for more than one-fourth of that number. He rejoiced in the fact, and regarded it as a subject for devout gratitude, that Christian churches, of different communions, were making successful efforts for the advancement of religion in the district; but he strongly felt that, in so vast a field, still more extensive labours for the Re-

deemer's glory and the welfare of immortal souls were demanded.

Under these circumstances, he combined with a few friends in the summer of last year, to employ efforts for the instruction of about 150 children of the poor of both sexes on the Sabbath, and 60 girls in a school of industry during the week; in a small and very inconvenient room on Blackheath-hill. In this room, and in the open air, he has been occupied from Sabbath to Sabbath, in the proclamation of redeeming mercy, not without evidence of the blessing of the Great Master of assemblies.

So large a sphere of labour, and the pleasing prospect of success, have shewn the importance of erecting a plain but commodious chapel, for which a piece of *freehold* land has been purchased in the Lewisham-road, a large and increasing neighbourhood, a considerable distance from any place of worship, and not exceeding three minutes' walk from the foot of Blackheath-hill. It is intended to invest the property in the hands of twelve trustees, for the use of an evangelical church, having a Baptist pastor, but admitting Christians to the full enjoyment of its privileges, whatever may be their views of baptism.

The rapid increase of the neighbourhood, and its distance from any other place of worship, makes it important that the intended chapel should not be of less dimensions than 60 feet by 40; such a place it is intended to erect, without galleries, presenting the elevation of the prefixed engraving; together with a room adjoining it, for school-room and vestry, measuring 40 feet by 15; this latter it is proposed immedi-

ately to build, both for the school, and for preaching, till the chapel be erected.

Perhaps the editor of the *Revivalist* may for once be permitted, among his friends, to indulge in a momentary boast. He has not sought to raise his cause by robbing neighbouring Christian societies; the church which he hopes shortly to see formed, is not likely to contain a single individual who has enjoyed the pastoral care of either of the neighbouring ministers, but will be composed of persons from distant places. Further, he feels it important to state, that his labours, in the attempt to establish another church to the honour of Christ, have been, and still are, *entirely gratuitous*. The support of a large family on a very limited income will not allow him to contribute to the cause more than his labour, nor to leave his home, for the purpose of soliciting the contributions of Christian friends towards an object which he is confident will be regarded as important in proportion as the facts are considered.

May the editor venture to ask every reader of *THE REVIVALIST* to contribute to this sacred object, as God has prospered him? He is aware of the multitude of claims presented to Christians, both in town and country; but who would wish those demands less. Who would go back again to the state of things fifty years ago? Who will say he has given to Christ more than his due?

Let not the reader say he can do but little, and that little will be of small importance; is it not possible that each reader may contribute at least a penny, and prevail on some other friends to do the same? A

Christian minister, in any neighbourhood, would kindly forward the sums raised, whatever they might be, to us, and we shall most gratefully acknowledge the reception of them. Were every reader of the Revivalist to contribute, or to collect one shilling, it would raise two-thirds of the whole sum now required. Will not our friends, who pray and labour for the conversion of men, help us? Christian ministers, Sabbath-school teachers, rich followers of the Saviour, and ye who are poor as to money, but rich in faith and prayer, we implore your aid, in a neighbourhood where the moral misery of tens of thousands demand sympathy and help.

It is confidently hoped that this appeal to the disciples of the Lord Jesus will be affectionately and *promptly* responded to; and that whatever sums the friends of Christ devote to this important object may be kindly forwarded to the Rev. J. BELCHER, 6, Union-place, Blackheath-road, Greenwich, or 27, Paternoster-row; Mr. S. J. HADLOW, Gloucester-house, South-street, Greenwich; or the Rev. J. DYER, Fen-court, Fenchurch-street, London.

The following friends have already kindly subscribed to this object:—

£ s. d.			£ s. d.			
A. B. Blackheath-road .....	1	0	0	Conyers, Mrs. Blackheath-hill	1	0
Aveling, Mr., Highbury College, collecting book, No. 40	0	14	6	Copley, Rev W., Oxford ....	1	0
Barnard, E. G. Esq., M.P. ....	5	0	0	Cox, Rev F.A., D.D., LL.D.,		
Belcher, Master James, Blackheath-road, collecting book, No. 2 .....	3	13	2	Dix, Mr. Hackney .....	1	0
C. & S., Greenwich.....	1	0	0	Dix, Mr. Amwell-street ....	1	0
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Carpenter, Mr J., Greenwich	1	0	0	Dyer, Rev. Jno., Fen-court..	1	0
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Cobbin, Rev I., A.M., Cambridge .....	1	1	0	Firby, Mr J., Chelsea .....	1	0
				Fremman, Messrs, London ..	1	0
				Friend, a. (S.) .....	1	0
				Friend, a., by Mr Belcher.(R.)	3	10
				Friends, by Mr Hadlow ....	10	0

	£	s.	d.		£	s.	d.
Friends, twelve, 5s. each....	3	0	0	Pewtress, T., Esq., Camber-			
Gold, Mr H., Blackheath-road,				well .....	2	0	0
for Schools.....	0	10	0	Richardson, Mr J., Greenwich	1	0	0
Hadlow, Mr & J., Greenwich	10	0	0	Russell, Rev J., Melksham ..	10	0	0
Hale, W., Esq., Greenwich....	10	0	0	Saunders, Mr E., Argyle-st.	0	10	0
Harris, Rev J., Epsom .....	5	0	0	Savage, Mrs. Blackheath-road	1	0	0
Harrison, Mr F., Luton, Beds	1	0	0	Shenston, Rev J. B., Shore-			
I. M.....	0	10	0	ditch.....	0	10	0
Impey, Mr., Greenwich-road,				Sly, Mr. Stephen, Blackheath-			
collecting book, No. 13.....	1	10	8	Park .....	5	0	0
Kershaw, Mr T. W., Black-				Smith, Mr. E., Deptford....	1	0	0
heath-road .....	8	3	0	Spalding & Hodge, Messrs.			
Kingsford, Rev J., Deptford	1	1	0	Drury-lane .....	10	0	0
Lee, Rev E., Brighton .....	0	10	0	Stearns, Rev E., Camberwell	5	0	0
Leigh, Mr J. March .....	1	1	0	Stonach, Mr D., Religious			
Leonard, Mr St. Martin's-lane	0	10	0	Tract Society .....	0	10	0
Lloyd, W. F., Esq., Religious				Styles, Rev J., D. D., Clapham			
Tract Society .....	1	1	0	road .....	2	2	0
Lewisham-road, four old in-				Tebbut, Mrs M., Bluntisham,			
habitants of .....	1	13	0	Hunts .....	1	0	0
Lowell, —, Esq., Blackheath	1	0	0	Theobald, Mr R., Bartholomew			
Low, James, Esq., Holloway	1	1	0	close .....	1	1	0
Merritt, Mr T., Clerkenwell	1	1	0	Thompson, T., Esq., Tavistock-square .....	10	0	0
Minister, a Baptist, (R.) ....	0	10	0	Tompson, Rev T., Lewisham	2	2	0
Morison, Rev J., D. D., Chelsea	1	0	0	Tyler, Mr W., Bolt-court,			
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College.....	5	0	0	Ward & Co., Messrs, 27, Paternoster-row .....	5	5	0
Murrell, late Rev W., Lambeth	0	10	0	Wood, Mr A. Brentford ....	1	0	0
Pardon, Mr W., Temple-bar	1	0	0	Wood, Mr S., Brentford ....	0	10	0
Parker, Mr S., Deptford ....	5	0	0	Peppercorn, Mr G., Deptford	0	10	0
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*Further donations of 10s. and upwards will be acknowledged in the pages of THE REVIVALIST.*

### DEVOTED CHRISTIANS.

IF any thing in the character and conduct of Christ, stands out to observation, it is his *habitual devotion*. It produced an awe among his followers, a respect and veneration, more we think than even his wisdom. It ran through all his teachings, his conversations, his rebukes;—it was manifest in his actions, and who can forget the frequency with which the Son of God sought seclusion, that he might *pray*.

This devotional frame consists in a continual feeling in the presence of God; a tenderness of spirit and affectionateness in respect to him; and an abiding desire of being like Him. When God ceases to be a *distant Being*, to whom we are at some future

*period* to go, when he is brought near, and we habituate ourselves to act as in his very presence, under his eye, while we are most affectionately desirous to act as he would wish; when the feelings of parents and child are maintained and there is a daily flowing of feeling to God and from him a longing for his love, an intense delight in the reception of it, mourning and sorrow in its absence,—when we gain that confiding trust in him which leads us daily and hourly to open all our feelings to Him, express our wants, state our trials, and seek comfort and advice,—then we have a devotional frame of mind.

All Christians ought to have it; all Christians may have it. It is the easiest life, where one is *fully* bent upon it—the pleasantest—the most useful. From end to end, the Bible enjoins it upon God's children. Christ expected it of his followers, and God expects it of them still, to the end of time. But what do we see in its place? What is the *devotion* of Christians? Some who profess themselves children of God are supremely devoted to the world;—we say supremely, for what can be more supremely than an entire absorption of one's thoughts and actions in any thing? When we see a professor, alive to business, thinking, planning, attempting, executing; prompt to converse on business—conversant with all its facts, willing to give *time* and *strength* and *money* to it, but who has no words to converse of religion, no love of meetings for social prayer, who is inattentive at church, who forgets what little he does hear, who can spare no time for private devotion, and who seldom has a thought about the great love of God, who entirely forgets that he is *always* present with him: when we see such an one, shall we say that he is *devoted to religion* or to the *world*?

Others we find vibrating between two extremes, *both of which* are bad. To-day, they are thoughtless, *prayerless*, careless;—neglect social and private re-

ligious duties, enter into the actions of religion slowly and reluctantly—but to-morrow, we see these same persons starting from this coldness, and out-running the bounds of moderation, the other way ; praying a great deal, talking a great deal more, and at all the meetings which can be found, and wishing for more, blaming lukewarm Christians, warning sinners, &c. But is this *true devotion* ? Is the love of God operative only periodically ? Is heaven bright only by flashes at long intervals ? Is prayer necessary but now and then, and is praise and love, and faith and communion, only to be relished occasionally ? *Constancy* is an element to true devotion.

But another class are always talking about religion, are running hither and thither to perform duties, are constant at meetings, are always ready to deplore the state of Zion, and spare no pains in *labouring* ; but we find that they exhibit very little real spirituality, little heavenly mindedness ; they say much about religion, but little of God ;—they push forward religion as if it were a worldly matter.

Another class are devoted, by being zealous for their church ; no labour, night or day, no anxiety, no cost, is spared to build up their church, in numbers, in wealth, and they are extraordinarily devoted to making their church superior to any other, except in a holy, humble, spiritual frame of mind. It is physical strength that constitutes their prosperity—not moral purity and force.

Another class are devoted by labouring much, and by self-denial in many things ; yet at the same time we find them encouraging in their families, a love of dress, of balls, of theatres even, which strikes a fatal blow to all hope of spiritual improvement.

But we see humble individuals, whose very faces beam with a calm serene joy—whose prayers are *the gushing out of a full heart*, whose love is un-



broken by jealousy or anger, who seem to nothing, so much as to resemble God—who their very business subserve the ends of religion live in the atmosphere of holy, humble feeling grow more and more devoted every year, by action and feeling, more and more like Heaven gradually yet steadily progress in a likeness to Christ are not these the *really devoted Christians*?

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#### A HOLY MINISTRY.

At a recent meeting of a Society for the Promotion of an Educated Ministry, at Boston, in the United States, the Rev. Mr. Ide offered the following resolution:—

“That the peculiarities of the age demand an eminently holy ministry,” and added some remarks which appear to us as important in this country as in any other. He said it was proper that the resolution now presented should immediately follow the one last offered, because in urging the importance of an educated ministry, we should be careful never to put as what the requirement of God has uniformly required,—viz., education and piety; the man who should present this resolution ought himself to be an example of the influence of the sentiment it enforces. He could not lay claim to any fitness for the duty in himself. He could only contemplate the subject of a godly ministry as some bright light which he had heard, by the hearing of the evangel which his eye had not seen; or as he would have seen through the dim atmosphere of earth, upon the borders of some remote star. Yet so important a material requirement, though it was not, and could never be his own, might perhaps be made the subject of not unprofitable remarks.

*That piety was indispensable to the gospel*

ter, he said, no man who studied the Bible and the Providence of God, could doubt; there were none present who had any difficulty in their minds on that point; and he would not labour to prove what all so readily admitted. His object, at the present time was to point out some peculiarities of the age, which rendered it especially important at the present period that ministers should possess deep and ardent piety.

In the first place, the outward prosperity of the church of the present age made, necessarily, a large measure of piety requisite in her ministers. Piety is a plant of hardy growth—often best nurtured in the storm, and blooming in the hurricane. Such was the piety of the first age of the church, when the professor of religion often abandoned caste, friendship, property and life—when he gave every thing to God—and when an apostle could count all things but loss for Christ. But when, in process of time, persecution ceased, religion gained a foothold in society, and its professors were considered by the world respectable, piety languished, the ministry sought popularity among men more than the favour of God, and the Church, revelling in outward prosperity, was shorn of her spiritual strength.

Such was, in some degree, the condition of things at the present time. It was scarce half a century since persecution for Christ's sake had been suffered in our own country; and but a century and a half since persecution in England had been carried to the forfeiture of life at the stake. But now the scene is changed. Christianity has become respectable—she is now clothed in fine linen, and fares sumptuously every day. She is to be seen in the high places of the earth—in the pursuits of business, in the councils of legislation—in the circles, and dressed in the trappings, of fashion. Now under these circumstances, unless ministers are deeply pious, there is great *danger to the church*. Prosperity will ruin her. This

is one of the peculiarities of the times demanding eminently godly ministry.

Another reason why an eminently godly ~~race~~ ministers is now required, he said, was the ~~peculiar~~ spirit in which the enterprises of the present ~~day are~~ conducted. Society seems to be fast dividing ~~itself~~ into two classes—the conservative and the radical. The latter class were assuming a high and exclusive tone, denouncing as enemies of their race all who would not receive with an implicit faith their dogmas; while the former, alarmed at their excesses, seemed anxious only to prevent the changes which the growing intelligence of the age demanded. Between these extremes the minister must pursue a middle course, which was the only safe one—and to preserve him in this calm and moderate course, deep and heartfelt piety was alone adequate. Unless he were actuated by this principle, he would be in constant danger of being drawn aside, either to the right or to the left; he would be in danger either, on the one hand, of being led by those who would hold in check all efforts of public benevolence, or on the other of being drawn into a career which, like that of the fabled child of the sun, would result in a conflagration which could be quenched only in blood.

Another characteristic of the present age, he said, was its intense activity. The whole community seemed to be awaking from the slumber of ages, and starting, with an unheard-of activity, into a new and wide career after improvement and happiness. That it was the province of the minister to act a high and important part in giving the direction to these activities; and especially that it belonged to him, within the pale of the church, to meet great responsibilities and labours, with reference to this state of things, is on all hands acknowledged; and how could the minister impart this direction, how could he meet ~~these responsibilities, how could he perform the ardu-~~

ous labours which the times demanded of the Christian ministry, unless he were sustained by a large measure of the spirit of piety? And unless this were the case, all the activities of the age, big with promise as they now are, would be lost, and worse than lost. They would prove like the whirlwind—desolating all that came within the reach of their force. The spirits of men and of communities had been roused in past ages, and the hope of improvement and of permanent happiness had been as strong as it now is; but these activities had been misemployed, and the hopes founded upon them blasted. And there was reason to fear it might be so now. Great success had been lost in past ages, because those engaged in them had not proceeded with a suitable sense of their dependence upon God, and a proper regard for his glory. God had paralyzed their efforts, and he would paralyze the efforts of Christians of the present day, unless they were put forth in a proper spirit. The cultivation of this spirit must begin with the ministry. They must be men of piety—of deep and ardent piety—or all the activity of the present age would be lost.

He would mention another characteristic of the present age demanding that her ministers should be men of ardent piety. It was an age which was making strong impressions with regard to the future. As had been remarked by the speaker who had preceded him, the present age formed an era in the history of mankind. The foundations of society were breaking up—old institutions were to be demolished—and a new, more imposing, and it was to be hoped, more durable structure erected in their place. This being the case, it would at once be seen that it was for the present age, in a high and important sense, to give character to the future. And if ever the church needed a deep and all-pervading piety among her ministers, it was at such a crisis as this.

And he was encouraged to hope that this ~~want would~~ be supplied. The highly religious character of the Society whose anniversary they were celebrating, and of its beneficiaries, the religious influences which they exerted in the colleges, and the religious influence which the fact, that a large proportion of the officers of our colleges, were men of piety and devoted to ministerial education, secured to them—these things encouraged him to believe that God was, in his Providence, training a race of pious and godly ministers—adequate, in the gift of piety as well as in intellectual acquirements, to the wants of the present age.

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#### THE ILL-ARMED DISCIPLE.

HE was commanded to have on a certain description of military apparel; and he professed to wear the various articles composing the suit; but, on examination, I found them in a very sad condition.

There was the "girdle of truth about the loins." This article, when of the genuine kind, is the most rich, precious, and beautiful girdle in the world. Aaron and his sons had very rich and costly girdles "for glory and beauty." They were made of "finetwined linen, and blue, and purple, and scarlet, of needle-work." The ancient princes wore girdles of most costly workmanship, which greatly added to the beauty and dignity of their persons. But the girdle of truth is more excellent; indeed, beyond all comparison; insomuch that, in a most beautiful description of the most noble personage ever known in this world, you find mention made of this very article:—"And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."

And just such a girdle that disciple ought to have had on. But the one I saw on him was a poor miserable apology for a girdle. I think if Jeremiah

had seen it, just after he dug up the one he had hidden by the Euphrates, he would have said he would not give much for the choice. The girdle had been marred and soiled. Thus,—This disciple had often been seen in the suspicious neighbourhood of the dividing line between two territories, named Fact and Falsehood. It appeared, from the marks on the ground, he must have stumbled several times on the wrong side. It had been said that the foot-prints, in a case or two, shewed that he had passed the line by a deliberate leap; but this lacked proof. It was mournfully true, however, that he had not been sternly faithful to promises and contracts, and that he had not loved truth with the deepest intensity in some of his dealings. The girdle, therefore, was very much marred when I saw it.

But there was another thing. "*A breast-plate of righteousness*" was also a part of the military suit.—There was something, I confess, which looked like a breast-plate, but it was a sad affair; it was full of rents and fissures, not made by the enemy's weapons, for that would have told well for the valour of the owner. But it seems not to have been thoroughly made to begin with, and then to have been worse used by the possessor than his foe. It was a very rickety sort of an article; there was scarcely any part that would stay a well-directed arrow. It was pretended that it was made of righteousness; but I thought that article was very sparingly used in the construction. I would not say there was not some in it, just as I would not say there was not some silver in a counterfeit dollar.

But more; he ought to have had his "*feet shod with the preparation of the gospel*." In that case he could have walked firmly onward in the path of duty. Indeed, he might have *run* the Christian race with great delight. But the shoes I saw on him were certainly most miserable shoes. I wish you

could have seen the "old shoes and clouted," of the deceitful Gibeonites and this disciple's shoes together. I think you would have been puzzled about a preference. The owner had run so long, and so hard, after the world, and over all sorts of roughness, that there was not a stitch unbroken, or a peg that did not rattle. There were rents that gaped by the square inch. They made him limp most sadly in the Christian race. I suppose we must call them shoes, though he was as near being actually barefoot as he could well be. I think if he ever walks, as he hopes he shall, on the golden pavement of a certain beautiful city, he will be ashamed of those shoes, and wonder how he could have got there, since he was so poorly shod.

A "shield of faith," belouged to this military suit. A genuine article of this kind is the best defence in the world. With such a shield, the fiercest foe of the disciple cannot conquer him. It will resist the best-tempered weapon in the whole armory of the Devil; yea, and you may call on the old warrior himself to wield it, with the best of his strength, and you shall see the chagrin of his ill success. But there are some shields which are not made of faith—the only safe material. And this disciple had one in which I think there could not have been faith equal in size and might to a grain of mustard-seed. Why he should have been willing to use such a hypocritical affair was a very great mystery, especially as he would have been welcome to one of the very best kind by simply asking for it. The one he had was designed, he said, to "quench all the fiery darts of the wicked." All! I doubt whether it would quench one, unless the old archer was sleepy when he shot it. A blow of the youngest imp in his service would do for that shield what a flying bullet would for an earthen vessel.

There was another article, still—the "helmet of

salvation." The genuine kind were made of Hope; and when thoroughly made, and well fitted to the head, you might shower blows, thick as autumn's leaves, upon the wearer, and not hurt a hair. Indeed, you might ask the great Enemy, in person, to lend you a hand, and he would give up the matter in bitter disappointment, as he had done in a million of cases.\* That disciple was instructed to have on just such a helmet. But, alas! the difference between such an one and the one he wore! I think nineteen-twentieths of the one he wore must have been made of something beside hope. I think if my head was in such an one I should not have much hope, except in case I should escape all contact with an enemy, I think Satan must have a pitiful soldiery, if the meanest of them could not shiver such an helmet to atoms. Had it been long exposed in fierce battles, and so looked battered and injured by heavy blows, such an appearance would have been all in its favour; but I doubt whether it was ever thus exposed. And I think that the wearer, conscious of the peril of such an exposure, just kept himself out of the way of missiles, and, in the time of battle, was found in the third class, spoken of on such occasions,—viz. the "missing."

There was one more article belonging to this military wardrobe—"the sword of the Spirit." No blade of Damascus could compare with it in temper. It was bright as heaven's own light. It came from the arsenal of "the blessed and only Potentate." A sword of this description had been known to cut

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\* I knew a soldier of distinction, by the name of Paul, who wore one of these helmets more than thirty years; and, at the end of them, he had as sound a head as ever stood between shoulders. And that, too, though more weapons had been levelled at him, and more blows showered upon him, than upon any other soldier of the chief Captain. If the whole army only had such, there would be news about the safety and soundness of their heads, which is not now received.



through the hardest materials which *ever defend* head or heart. Breast-plates of iron, and *helmets of* brass, have been riven by it, while it has "*pierced* to the dividing asunder of the soul and spirit, and the joint and the marrow." It was a *quick and* powerful weapon; and that disciple ought to *have* "taken" it, for he was commanded to do so. But I did not see it: I suppose he was ashamed to *gird* it on. You see he was wretchedly "*shod*" to begin with. And then that worm-eaten girdle, and that rickety shield, and that cracked helmet, and that riddle of a breast-plate; indeed, his whole apparel was in tatters; and to go and hang that well-tempered, polished, beautiful weapon, amidst such shreds, and patches, and ruins, he could not do it for very shame. So he laid it away; and so seldom was its quiet disturbed, that I might have written the rest of this article in the dust which had gathered on the scabbard. I will say, though, that he had something of the sword kind; but it was only a miserable imitation. I saw at a glance it was not the sword of the Spirit. I could not stop to ascertain the precise materials of which it was made; but you will learn it was a sad affair, when I tell you it was in perfect keeping with the rest of the armour.

I am through now with this description. I wish I could say there was but one poor pitiful solitary soldier in the whole "*sacramental host*," who could set for such a picture. But I am afraid, if you examine the whole camp of the great Captain, you will find them by scores and fifties. And what but a military mockery would be presented by the spectacle of a thousand of such soldiers together. And who could say that Satan was the father of lies, or the accuser of the brethren in this particular case, should he exclaim, with a malignant sneer, "*What a ragged regiment!*"

*If the reader thinks this picture has been drawn*

with other feelings than those of sadness, he is mistaken. If I have said anything which has savoured of lightness, it has only been that I might draw attention, which I could not have otherwise secured, to a melancholy fact. Salutory, but bitter medicine, can often be administered to children only by mingling some attractive article with it. So many even in Zion can be drawn to the contemplation of mournful realities in their own case only by being "taken with guile." No! I write with tears of grief, that so many in the ranks of our great Captain have so little of the character of the true soldier.

Yet, how illustrious the commander! What an heavenly armour which he has provided! And then the grandeur of the enterprise; the strains of seraphs cannot equal it. And the associates in this holy war: patriarchs, prophets, and apostles; the noblest spirits that have ever lived on earth have fought and triumphed in it. Think, too, of the constant presence of the all-powerful Prince and the mighty crowd of heavenly witnesses to sympathize and cheer. And then, too, the certainty of final triumph, and the unspeakable and eternal weight of glory which shall crown the victor.

Reader, in what condition is your armour? What says conscience concerning it? Is it the grief and shame of the noble Prince—the triumph of his malignant adversary! Or is faith your shield, and righteousness your breast-plate, hope your helmet, truth your girdle, the strength and swiftness of your feet the preparation of the gospel, and the terror of your right arm the sword of the Spirit. Let this whole armour, burnished and glittering, be found upon you; For "glory and beauty" there can be no comparison with it; for safety, none; for eternal triumph, none.

SIMON.

## HOLY LIVING.

HOLY living is very aptly termed by Taylor, an *art*. Like any art it is gained only by rigid application and endurance of trial. Sudden emotions, dependent on circumstances,—convulsive starts of excited feelings, are not to be considered signs of goodness, any more than the loud vaunting of politicians are to be taken for proofs of patriotism. As all men are free to be religious, when they choose, he who makes the choice soonest will, in general, make the most advancement; that is, supposing him to have practised religion; at all events the more frequent practice of its duties will make him more skilled in them. Now, as to gifts, we know there is a diversity; but it should be noticed that this diversity does not reach so as to unsettle the *essentials*. Two men may be equal in their love for a certain truth—they may be equal in their faith as to its final triumph—but there may be the widest possible difference in their external influence. Yet the graces of the Spirit—the elements of heaven—may be here tasted by every godly soul, with perfect equality; therefore the brother in low estate must not harden himself against him that is exalted, seeing that their difference does not effect *vital*, but *adventitious* points.

The great foe to holy living is *sluggishness*. Concerning the supply of our temporal wants, necessity rather than the love of labour influences exertions, but how much greater is our natural repugnance to spiritual advancement. Miserable mediocrity—a desire to magnify small things to great exploits, and to rest in feeble attainments, is the bane of Religion as well as Literature. A heathen could endure it as the rule of his life, “I consider nothing done while anything remains to be done;” and shalt thou, O Christian, say less? What warrant canst thou show for apathy? Surely nothing in thy Master’s life.—

His was a life of unremitting toil and sufferings. To which of the apostles art thou indebted for thy present lifeless frame? The blessed St. John assures us that those whom he saw in the heavenly Jerusalem had reached there through much tribulation, and had *endured unto the end*. Not simply that they endured the ills inseparable from this mortal state with tolerable patience, but they endured those afflictions which are peculiarly the test of the faithful in all ages, and will be to the end of time.

Let us get the desire for this holy living into our hearts. Let us learn well its principles—test them—and, in every other respect, cultivate it as an art of the most valuable sort. Every day we are making progress in that course which we prefer, and how important it is that we speedily discover which hath our preference,—a life of holiness or a life of sin.

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#### THE MISSIONARY SPIRIT.

THE attentive observer of the signs of the times cannot fail to have remarked the indications which the developments of Providence exhibit, in reference to the great work of converting the world. These speak a language to the Christian's heart which he finds little difficulty in interpreting. They are the joyful indications of the near approach of that glorious period, so much the topic of scripture prediction, and the splendors of which the prophets so much delighted to delineate. The fulfilment of the prophecies, which we have been accustomed to anticipate as a matter of faith, is now beginning to be a matter of sight. On this subject, I design to notice but a single indication that the time to favour Zion and the world, yea, the set time, is hastening;—namely the *missionary spirit* that is fast spreading among those who love the Lord Jesus Christ, and the result

of which is, the increasing number of those who are willing to devote themselves to the difficult and self-denying task of a missionary life. We find here and there a young Christian (and the number is not small), whose soul glows with love to the Redeemer, and breathes ardent longings for the salvation of a world. A desire springs up in his heart to go and point the eyes of dying thousands to the blessed Lamb of God, that they may live. By prayer and self-examination he finally resolves to consecrate himself to this holy work. Now, why this desire and this resolution? No one perhaps has used an argument to persuade this individual to this course.— Even his resolution is a secret locked up in his breast. The reason doubtless is, that the spirit of God has been at work with him, and directed his attention to this subject. Ere long the providence of God opens the way for his preparation for the holy work to which he has set himself apart; and in a few years we shall see him in the field, a faithful and successful missionary.

I will illustrate this by narrating an occurrence in which I was much interested, and which gave a new impulse to my missionary feelings. Some months since I had occasion to spend an evening in the family of a friend. As we were lovers of music, and had often before mingled our voices in sacred song, the first half of the evening was devoted to this our blessed employment. When this portion of the evening had nearly expired, a young lady was ushered into the room, who, I learned, expected in a few months to sail for South-eastern Asia, as the wife of a missionary. She was attending the female seminary in the place, that she might qualify herself, in the best possible manner, for the arduous duties of a missionary's life, and I found her possessed of a finely cultivated mind, and a heart warm with those *tender susceptibilities* which render their possessor

tremblingly alive to the woes of the miserable, and prompt efforts for their relief. She appeared highly pleased with the harmony of sound, especially when we sung sentiments agreeable to her heart. She remarked that the employment of the inhabitants of heaven is music; that the song of redeeming love would roll on in one ceaseless, ever-swelling anthem, without a single discordant note, for ever. For awhile we conversed on a variety of topics, mostly religious: but when I introduced the subject of foreign missions, and the duty of a Christian church to engage, at once, in the noble work of converting the world, I found I had touched a string which vibrated in unison with the current of her inmost feelings. Her eyes beamed forth a radiance more than earthly, as she conversed on this beloved theme. It was really heart-stirring to witness the deep emotions with which she expressed her sentiments.—She manifested an expansion and greatness of soul which might well make little minds feel their littleness. She possessed an accurate knowledge of missionary operations throughout the world; she had evidently made it a subject of much study. On inquiring into the origin of her missionary feelings, I found that her mind had long dwelt on this subject. Her attention was directed to it soon after her hopeful conversion. In the ardour of her gratitude for saving mercy, she inquired, prayerfully, Lord, what wilt thou have me to do? She cast her eyes over the world for which the Saviour died, and saw it lying in wickedness. She considered the command of the ascending Redeemer, “Go ye into all the world,” &c. The inquiry then came, “Whom shall we send, and who will go for us?” Her heart, glowing with the fervour of first-love, replied, “Here am I; send me.” This is a brief statement of her first thoughts on this subject.

I conversed with her on the probability of her

finding an early grave in Siam, the place of her destination; this being a country somewhat swampy, and rather unhealthy for constitutions accustomed to northern latitudes. She, however, had no fears or anxieties respecting health or life. She was willing to lay both at the feet of her Saviour, and die, if necessary, for the promotion of his cause. Thus the evening passed, and my interesting interview closed. When I had retired, I could not but reflect that in this individual there was the exhibition of something worthy the name of self-denial. How many Christian professors could be found in some of our churches who would adhere to the cause of Christ at the cost of a self-denial of such high stamp?

The character of such a person as I have been describing I cannot but admire. There is such a noble Christian dignity—such a holy elevation of character—such a purity and firmness of principle—such uncompromising self-denial—such expansive benevolence—in short, such a combination of all that is lovely, great, and good, that it cannot but commend itself to the admiration of every unprejudiced beholder. Especially are these traits of character to be admired in the softer sex, who are generally less distinguished than the other for the exhibition of the manly virtues. Think how great the sacrifice which a female makes in going as a missionary to a foreign land. What blessings, privileges, friends, and attachments, must she leave for ever behind! To what trials, privations, and self-denials, does she go? Knowing full well the much-loved endearments of country and home, to which the tender susceptibilities of her nature cling with a tenacity known only to the heart of woman; and knowing, too, to some extent, the varied and keen-edged trials to be encountered; who but a great and holy character, clad with heaven's panoply, could bid farewell to all the heart holds dear, and take up these mountain crosses, and bear

them cheerfully, nay, gladly? There is a Christian courage, a moral heroism, displayed in such conduct, which reflects great honour, both on the sex and on the religion of the gospel, and at the same time is an indubitable indication that the Lord is raising up reapers to gather the harvest of the world. D. L. B.

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### A FEMALE TEACHER.

[From America.]

THERE was no Sabbath-school in ———; the church had become very inefficient, and religion was languishing. This state of things excited the benevolent spirit of Miss S., and she resolved to attempt the establishment of a *Sabbath-school*, as the most hopeful effort she could make for the good of the people. A Mr. P. was keeping the district school; and, though *sceptical* in his sentiments, he was very much beloved by his pupils. Miss S. visited him, and explained her plan for a Sabbath-school. She told him she had divided the district, one half of which she was going to visit, to see how many scholars could be secured, and she wished him to visit the other half. Mr. P. said *he should not do it*. Miss S. then told him she would call on Friday and compare papers, and see which had got the most scholars. He again said *he should not visit*.

On Friday, this persevering teacher called, as she had promised, and informed Mr. P. that she had obtained about *thirty* scholars; and that she had told them all, that *he* was going to superintend the school. He told her he should not superintend the school; that he had not visited the section she had assigned to him, and that he should not. Miss S. again left him, after having told him that she would call the next day and make arrangements for the school.



The subject of this interview rested on the *mind* of Mr. P. through the night. In the morning *he rose* and said to himself, "I will not be *outdone by a female.*" He visited his district, and obtained *twenty-five or thirty* scholars, all of whom seemed *pleased* that he was to be the superintendent of the school.

The school was organized on the first of June. After two Sabbaths, Mr. P. became troubled about prayers in the school, and asked Miss S. what should be done. She told him *he must pray himself.* At length he succeeded in persuading a deacon to come into the school and pray.

The mind of Mr. P. soon became deeply impressed with divine truth. On the fourth of July, which was the Sabbath, at an evening meeting, he rose and addressed his associates on the subject of a contemplated ride for next day. He told them he could not go, and *must* not go, for he had a soul to take care of. The effect of his address was almost overwhelming. It was instrumental to the conversion of eight or ten of his associates. A general revival of religion immediately commenced, of which some of the principal men of the town became the subjects.

Mr. P. soon became hopefully pious himself, and commenced study for the gospel ministry. At the college where he studied he was instrumental, by his personal labours with the students, of a revival, in which several young men were converted. One of these young men, the next winter, engaged in school-teaching, and was the means of a revival among his scholars. In a letter to Mr. P., he said, "Had it not been for the conversation you had with me respecting my soul, I should have been spending this winter in pleasure and amusement; but now I am in the midst of a revival."

Mr. P.'s piety was of no ordinary character. He *often visited the sick and sorrowful, and was always received by the afflicted as a "son of consolation."*

His influence at the Theological Seminary, of which he was a member, was very salutary, till his last sickness and triumphant death.

Who can estimate the amazing influence of that female teacher's persevering efforts, as it goes on widening and widening down to the end of the world ! What a crown of glory will be her reward ! And there are crowns of equal glory to reward every teacher of like fidelity and perseverance. What teacher, then, will fail to secure such a crown !

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#### TIME.

*Consider each day as a blank leaf which you are to fill up for eternity*—is a sentiment which, in substance, we have seen several times expressed. 'Tis full of meaning. A blank leaf upon which we are to write, rather upon which we are every day writing, characters for eternity. Life passes ; childhood, youth, manhood, old age, press hard upon one another. Every hour will set down something, something that will enhance or diminish our happiness hereafter. Pause, reader, and reflect ! Thou art not writing characters in the sand ; but in the *book of GOD*. Thy whole life is but a book, a kind of day-book, which is constantly filling up ; all which is herein written is carefully transcribed into the book of God—and before assembled worlds, in the presence of angels and the justified, everything is to be revealed. What is done in life, all thy words, thoughts, actions, are sketched in the book of remembrance, and no bad act can be blotted out but by the blood of CHRIST. Many have lived away the summer of life, little heeding this, filling up leaf after leaf with what they will dread to see unfolded in the appointed day. By these be thou warned ; shun the rock against which others have dashed. To-day thou

hast filled up another leaf. It is written, and cannot be rewritten! What canst thou do? This only—Away to the Throne of Grace, and implore divine aid, that thou mayst fill out the remaining leaves of thy little volume with such characters as thou shalt delight to see written to thy name when the LAMB shall open the books for judgment.

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### SCRAPS FROM THE EDITOR'S PORTFOLIO.

**IMPORTANT INQUIRY.**—A young female, when in conversation with an aged Christian, when reference was made to her family, replied, "I trust I have a father, mother, brother, and sister, in Heaven; and six brothers and sisters on the road thither; and I *hope* I am there too." My young friend, are you *on the road*?—if so, what is the state of *your family*? are they *all* going with you? or are you using all the effort in your power to allure them there, that eventually you may be a "*Whole Family in Heaven*"—(See Mr. Knill's Tract, so entitled.) But it *may be the reverse*! Perhaps you have not *yet* set out. Then what is the path you are going? One that ends in the LOSS OF YOUR SOUL! A dear girl of thirteen, now in glory, once said to the writer "I could not go to sleep to-night, did I not feel a *hope* that if I died in the night I should go to Heaven." Ask the question, reader, in your chamber, to-night, *before God*,—*What is my hope?* S.R.U.

**A DISTRESSED MOTHER.**—"Some time ago," says the Rev. T. East, in a sermon in the British Pulpit, "I called to see a mother; she was in distress. She not merely wept, but wept aloud."

"What is the matter?"

"O my child!" and she wept again. "O my child is just committed to prison!" and she wept again. "O my child is just committed to prison, and I fear he will never return to his father's house;" and she wept again; and with all my firmness, I could not forbear weeping too. I was afraid to ask the cause; I did not need, *for she said*,—

"O that THEATRE! he was a virtuous, kind youth, *till that theatre proved his ruin!*" This was her testimony, and it was the testimony of the young man himself.

How strange! that with this testimony sounding in their ears, multitudes of the young are hurrying on, like the ox to the slaughter, to this same place of ruin—to certain destruction! Shall not the bitter sighs of this distressed mother, and the voice from the lonely prison-cell of this young man, be heard? Shall they not induce one young man, one youth, to stop in his road of pleasure and of sin, and listen to Wisdom, as she cries after him, "This is the way, walk ye in it"?

DANGER.—He that to-day will go towards sin as far as he thinks he may, is in danger of going to-morrow farther than he should; and it is far more easy for him to *feel* secure than to *be* safe, who walks upon the brink of a precipice.—*Boyle's Reflections.*

TAKING OUT YOUR WATCH DURING SERMON.—This is no small exploit. There are many advantages arising from it. In the first place, it will be known that the man has a watch. In the second place, he will shew that the sermon has not very much affected him. Thirdly, it will be a modest hint to the minister that he has preached about long enough, and should bring his sermon to a close. Fourthly, it will take up a portion of his time and attention, so that a part of the sermon certainly, (if not the whole,) will pass by the man as the idle wind, and be lost. Fifthly, it will show what estimate the man puts on the messages of grace. Sixthly it will attract the notice of others around, and turn away their attention from the message in like manner. Seventhly, it is an act very much in harmony with a passage of scripture: "When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat?" Amos viii. 5.

THE WAY TO CONVERT THE WORLD.—"*Where did you find those anxious souls?*" said a pastor to a young Christian female, after she had introduced the fourth awakened sinner to his meeting of inquiry. With much modesty and humility, she replied: "A few months

since I went to work in a shop where there were six females besides myself, not one of whom was pious. They knew that I was a professor of religion, and I thought it important, first of all, to gain their confidence, by exhibiting a Christian spirit and example before them. After a few weeks, as we boarded together, I proposed that we should spend half an hour each day, in reading tracts, or some good books, for our improvement; this they agreed to. Next, as one or two of them appeared interested, I proposed to offer prayer, in connexion with reading; to which they also assented. I then, as opportunity offered, conversed with each one separately, on the subject of religion; invited them to go with me to your meeting of inquiry, and three of them, it is hoped have already found an interest in Christ; this fourth one is very anxious; I hope she will be led to the Saviour." The result was, that those four persons, through the humble efforts of this Christian female, became pious, and united with the same church. Let Christians in humble and high life go and do likewise, and the day of this world's redemption will be near.—*Pastor's Journal.*

**IDOLATRY.**—It is the first-born of folly; the great and leading paradox. It is, indeed, the abridgment and sum-total of all absurdities. Yet it was practised by the Egyptians, once the far-famed masters of all arts and learning. In the book of Isaiah, (xliv. 14,) we read that a man hewed down a tree, and a part of it he burned, and with the residue thereof he maketh a god. —With one part he furnishes his chimney, with the other his chapel. A strange thing, that the fire must consume this part, and then burn incense to that; as if there were more divinity in one end of the stick than in the other; or, as if it could be graven and painted Omnipotent, or the nails and hammer could give it an apothecary.

**THE SPELL OF YEARS.**—How painful to note the change which years have made, whether it be in the outward or the inward man! So intently occupied as

ever are with individual interest, we rarely pause to  
 set, or note how many changes are in progress  
 and us, until accident awakens us for a moment to  
 consciousness—then, the work of time seems like the  
 ings of an enchanter, and we stop and wonder for a  
 ment, until we glance inward, and find that there,  
 ! thought, feeling, and emotion, are not, as once  
 were, when life was in the freshness of early years,  
 the world had not chilled the first gushes of  
 ire, nor taught us the lessons of experience.

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### A CALL TO EFFORT.

A world in woe is weeping—  
 A world in sin is dead—  
 Disciples, wake from sleeping !  
 He calls who for you bled.

Hear, hear ! He bids you, speeding,  
 To teach all nations go ;  
 His sovereign mandate heeding,  
 Your quick obedience show.

To each benighted nation  
 The Gospel light convey—  
 Of Christ, and his salvation—  
 The life, the truth, the way.

Arise ! arise from sleeping !  
 Ye friends of Jesus, wake !  
 Your *onward course* still keeping,  
 The palm of victory take.

A brighter day is beaming  
 From yonder eastern sky ;  
 Its golden radiance gleaming,  
 Proclaims its splendor nigh.

The auspicious sign discerning,  
 Obey the Master's call ;—  
 The world to Jesus turning,  
 Till HE IS ALL IN ALL !

## PRAYER TO THE HOLY SPIRIT.

ROM. VIII., 16.

Blest Spirit, come and make my heart thy home,  
 With all thy sweet and cheering rays now come ;  
 Yea, come, and bear thy witness all divine,  
 Sweet Spirit come—and tell me I am thine.  
 O dwell within, and all the darkness chase,  
 Dispel the clouds, and cheer me with thy grace—  
 Now in me shed the Saviour's love abroad,  
 O come, and seal me for a child of God ;  
 Let me ne'er grieve and cause thee to depart—  
 But come and dwell for ever in my heart.      A.K.

## LINES

*Suggested by the inquiry of a converted child, "Why  
 do not ALL love the Saviour?"*

No, no, my child ; there's some that turn  
 In wrath and bitter scorn away ;  
 And many hearts and tongues do burn  
 With awful mockings on His way.

You deem his life so perfect, bright,  
 That all must own its gentle sway ;  
 That purity's own peaceful light  
 Should guide all erring ones to day.

You read his miracles and love,  
 Gethsemane's dark, fearful hour,  
 His starry crown he left above,  
 His Father's face, and kindred power ;

And wonder then, my little child,  
 With gratitude and lively joy,  
 Why all love not this God, so mild,  
 Who offers bliss without alloy.

Yet there are some, my dear, that live  
 And base their faith on chance alone—  
 'Tis such as these no tribute give ;  
 To Christ, who would for them atone.

Poor human nature loves himself,  
And strong delusion shuts his eyes ;  
For sordid gain and worldly pelf,  
He bars his entrance to the skies. ,

Dear Saviour, as in days of yore,  
E'en now they slight thy precious blood ;  
Yet mercy, Lord, we still implore  
For these who madly spurn their God.

Father, forgive ; thy Spirit send,  
O ! lend a ray, illume their path ;  
That to their Saviour all may bend,  
And thus may find a nobler birth. M. S. L.

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## INTELLIGENCE.

LONDON.

ON account of the length of our first paper, we have not room for our usual quantity of intelligence ; but the following article, copied from one of the newspapers, is of a character so very pleasing that we really deem it right to preserve it in our pages.

### TO THE EDITOR OF THE PATRIOT.

SIR,—Through your medium we beg to make a short appeal to the Christian public on a subject which to us appears to be of great and immediate importance. We trust that our brethren of all denominations are, to an increasing degree, united in spirit, and we feel highly encouraged in reflecting that so many of them have been, and for so long a period, united in monthly associations for prayer.

But, as the revolutions of time are hastening us to another series of Bible, Missionary, Tract, and other Anniversaries, may we be permitted to suggest to our brethren the propriety of uniting together in some General Meeting for devotion previously to their occurrence ? We propose nothing exclusive—nothing sectarian ; but invite all who “ love our Lord Jesus Christ



in sincerity" to associate on equal grounds, and for on special purpose, in which all are concerned. *It would* surely be an edifying spectacle to see all orders and classes of the ONE CHRISTIAN CHURCH bending the knee together before the throne of the heavenly Majesty, to implore the promised blessing on their respective labours to advance the growing triumphs, and the ultimate dominion, of Christianity. While many have felt so much, and others have written so well, in accordance with those sentiments, we ask if the time is not come—if we ought not to cherish the belief that it is come—when they can be, and shall be, practically exemplified.

Influenced by these considerations, we respectfully and affectionately invite the attendance of Christian friends of all denominations at a Public Meeting for Devotion, to be held at SURREY CHAPEL, on Thursday evening, the 27th of April inst., at half-past six o'clock precisely.

John Clayton, jun.

E. Henderson.

Andrew Reed.

J. Pye Smith.

Arthur Tidman.

William M. Bunting.

William L. Thornton.

Richard Treary.

John Beecham.

Josh. Entwisle.

F. A. Cox.

Ed. Steane.

John Young.

W. H. Murch.

Wm. Broadfoot.

James Sherman.

John Morison.

Geo. Pritchard.

John Thorpe.

John Stevenson.

Joseph Wallis.

#### RECOMMENDATIONS OF BOOKS.

OUR readers who can admire beautiful writing, and who wish to see the effects which all the forms of life and death produce on superior Christian minds, cannot do better than at once obtain "*The Christian Correspondent: Letters, private and confidential, by eminent persons of both sexes; exemplifying the fruits of holy living, and the blessedness of holy dying.*" With a pre-

*liminary Essay*," by JAMES MONTGOMERY, Esq., recently published by Ball. The work is a noble monument to the power and tendency of true religion, shewing its infinite superiority to infidelity and mere philosophy, while it presents sound advice at many critical periods of human life.

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The REV. C. STOVEL has just published a valuable and energetic volume, entitled, "*Pastoral Appeals on Conversion*." It is divided into twelve chapters, each of which is occupied with important views of the great topic the author undertakes to discuss. The volume shews great piety, and those who know its valued author, need not be told that it indicates great originality.

Equal originality and scriptural zeal are discovered in another work of our author's, entitled, "*The Dreadful Requisition; or, A Treatise on the Righteousness of God in punishing the neglect of souls*." The substance of it was delivered at a succession of revival meetings, and was found admirably adapted to their solemn services.

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A fourth volume of the excellent "*Exposition of the Old and New Testament*," by MATTHEW HENRY, publishing in weekly shilling numbers, by Robinson, of Ludgate Hill, has just come into our hands, and well deserves all the praise we gave to its predecessors, page 71 of this volume. To that notice we refer our friends, and ask them to rejoice with us in the increasing prevalence of a desire to understand the inspired volume.

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The REV. E. TEMPLE has added to his former works, a neat, instructive, and pleasing little pocket volume, the larger portion of which has been gleaned from our best writers, and the original parts are worthy of their associates. It is called, "*Choice Flowers from the Garden of Literature; or, Two Hundred Sacred Similes*," and is sold by our publishers.

We have several times, of late, been struck with the piety of many of the French and Swiss pastors. We have read the lines of Oberlin and Neff, and now we have before us "*Some Account of the Life of the Rev. F. A. A. Gonthier, of Nismes and Switzerland*," written by his nephews, and translated from the French, and republished by the Religious Tract Society. Gonthier, it appears, was the chief instrument in the conversion of the distinguished Neff. He was eminent for piety, was strongly supported amidst great trials, and always exemplified a sweetness of spirit which will endear his name to every pious reader.

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Those of our readers who have perused the translation of DR. KRUMMACHER'S "*Elijah the Tishbite*," will thank us for directing their attention to his "*Beheading of John the Baptist*," translated also from the German, and published by Wertheim. The originality, imagination, and piety of this author, entitle him to more than ordinary attention, and to the study of all, especially of Christian ministers.

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The highly interesting little volumes, under the general designation of "MISSIONARY RECORDS," published by the Religious Tract Society, have, as they severally made their appearance, been introduced to our readers. They have added another to the series, relating to "*The West Indies*," and it is quite as worthy of public patronage as any of its predecessors; indeed, not a few persons will consider it the most interesting of the whole.

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THE REV. JOHN BULMER'S "*Original Hymns, intended to be sung at the public meetings and other services of Temperance Societies*," a second edition of which lies before us, are worthy alike of their author and of their subject. Scriptural principles are admirably brought out and applied to this important topic.

## THE WISDOM OF SILENCE.

**THE** wisdom of silence is likely to be most forcibly impressed upon us, when we feel that we have unwisely spoken; and it is one of those general heads of reflection under which we may daily add some item earned from experience, some observation harvested from facts and from failures.

The conviction of its truth needs less to be pressed home upon us than the necessity of its practice. Every one allows that there are occasions on which it is wise to be silent. How few, when the occasions arrive, are examples of that which they allow!

It seems that there are two kinds of silence; the one a constitutional bias—stillness, resulting from no effort; the other, an effect of principle, the silence of motive. The latter is, of course, the Christian grace, and referred to in this question; of this it is hard to say whether its nature is active or passive; for although to be silent is in itself opposed to the action of speech, yet “to refrain the lips,” “to bridle the tongue,”—“the tongue, which no man can tame,” to “quench a fire,” “to govern a world of iniquity,” are figures employed by inspiration itself, in reference to this apparently negative duty. There is often the strongest mental action in the passive fact of being silent. “If any man offend not in word,” says St. James, “the same is a perfect man, and able also to bridle the whole body.

The effect of silence upon the soul itself is salutary. It is the sister of solitude and meditation—

invites thought, and gives rest from motion and company. It is an expression towards God of meekness and submission, which, in his sight, are of great price—it is the only attitude of mind meet for the creature in the presence of its Creator—especially when under the corrections of his rod, How shall we reply unto the Lord but with Job, “Behold, I am vile! what shall I answer thee? I will lay my hand upon my mouth; once have I spoken, yea, twice, but I will proceed no further—but now I will not answer.” When the hand of the father is lifted to strike, what remains for the child but to bow? Nineveh repented in sackcloth and silence, and the vengeance of Heaven was stayed, “Because thou didst humble thyself before me, when thou heardest my words against thee, and didst rend thy clothes, and weep before me, I have even heard thee, also, saith the Lord.”

We have the highest examples of this submission to our Father in heaven in the history of our Redeemer, while on earth. “Thy will be done,” was the tacit utterance of his every action; “the cup which my Father hath given me, shall I not drink it?” And for silence, in given cases, towards our fellow-creatures, we shall likewise find abounding precedents in His perfect life. Whenever our Saviour kept silence, in that silence was wisdom. In the reserves of his omniscience to his followers—“What I do ye know not now, but ye shall know hereafter.” In the majesty of his meekness—“when, like a lamb led to the slaughter, he opened not his mouth.” In the gentleness of his mercy—when he

would not seem to hear the accusing pharisees against the woman convicted of crime, saying only, "Go, and sin no more." May we, in our humble measure, daily seek to imitate him.

Archbishop Leighton has enlarged on the figure of St. Peter, and drawn a map of "that world of iniquity," the tongue. He says, "It hath four quarters—profane speech—uncharitable speech—vain speech, and double speech." Taunts and invectives he calls "keen shafts," "the arrows that fly by day;" railing and slander, "the pestilence that walketh in darkness." "It is incredible how deep a wound a tongue sharpened to this work will give—with a very little word and little noise—like a razor, with a small touch, cutting deep." Of vain, fruitless speeches, idle, effectless words, he remarks, "they are the Arabian deserts and barren sands of this world of evil, the tongue." And of double speech, he adds, "What of men's speech is not manifestly evil in any of the other kinds is the most of it naught in this way." Speech, plausible, fair, but not upright, is what Solomon calls, "silver dross."

The lips are resembled in Scripture to a door, (Psalm cxli. 3,) and, with some dispositions, this door is always wide open, affording constant egress to the secrets of others, as well as their own. However agreeable may be the ready access to such hearts, it is not safe to deposit treasures in a thoroughfare; they must first learn *when* it is wise to be silent, and sometimes to shut the door.

In circumstances of difficulty and anxiety it is wise to be silent till we perceive the intimations of

Providence. Moses commanded the Israelites "to stand still and see the salvation of God; the Lord shall fight for you, and ye shall hold your peace." It is wise to be silent to the suggestions of the designing and the evil. When the king of Assyria, through his ambassador, Rabshakeh, mischievously endeavoured to excite the Jews to rebellion against their monarch, Hezekiah, by deceitful promises, it is said that the people held their peace, and answered him not a word; for the king's commandment was, saying, "*Answer him not.*"

It is wise to be silent under reproof, "not answering again." In this instance, almost without exception, "He that refraineth his lips is wise." We owe it to the Christian profession, if possible, to clear away the stigma of crime; but else how, if we cast away the probe, can we expect the wound to be healed?

It is wise to be silent whenever we can *hear* to edification. Silence is wisdom when it bespeaks modesty and humility,—*not* when, by its moveless coldness, it tacitly reproaches all manner of speech; it can alike express the deepest interest, and the most perfect indifference; it often intends acquiescence, yet is frequently a token of dissent; evidently, its wisdom must depend on its occasion; and wise silence is occasional, not continual. It is wise to be silent as to the peculiarities of Christian experience, before those who make a scoff at religion. "Cast not your pearls before swine." King David "kept his mouth with a bridle, and held his peace even from good, while the wicked was before him."

We often expect to find much solace in free and confidential intercourse with a friend, and, after the interview, find it otherwise. It would have been more wise to be silent, and to have spoken with ourselves and with God.

"Swift to hear, slow to speak;" "In the multitude of words there wanteth not sin;" "A time to keep silence as well as a time to talk;" are scriptural amulets to wear next our hearts.

It is wise to be silent on the faults of others; when we cannot speak good, not to speak evil. But alas! the list, as it lengthens, only condemns us; and conscience will be glad to conclude it, in the words of Pharaoh's butler, "I do remember my sins this day."

A mind enveloped in abstraction and reserve, is, nevertheless, neither amiable nor useful. "Out of the abundance of the heart the mouth will speak;" and it is *not* wise to be silent, whenever it is in our power to speak for the glory of God and the good of our fellow-creatures.

It is not wise to be silent to our best friends; it is not wise to be silent at a throne of grace; it is not wise to be silent when principle is at stake: confidence is the soul of friendship, and the heart of a friend should be a sanctuary. If the open and communicative know the evils of their own temperament, they will choose for their intimates the silent and reserved. Whether for example or safety's sake, wisdom is more than knowledge. Most of us know when it is wise to be silent; the wisdom of silence is the practice of that knowledge. L. N.



## THE HIDING PLACE.

“And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land.”—ISAIAH, xxxii. 2.

If we look at this passage merely as those who are acquainted with the circumstances of our own country, we shall neither see it in all its beauty nor feel its full force. The evangelical prophet, as Isaiah is often and properly called, wrote in the east; and an acquaintance with some things in that part of the earth will cast much light on his words, and render them more impressive to our minds.

Here, indeed, we hear the sound of *the wind*; while I write it is whistling around, and now and then its sudden and violent bursts break on the ear; but what are those to the frightful tempests which spread desolation through eastern countries? So recently as in the year 1831, no fewer than from fifteen to twenty thousand people were destroyed in the district of Balasore by the tempests of October. Almost everything, animal and vegetable, was swept away by the wild tornadoes—banks and ancient boundaries were no defence from its wide sweeping waters; and some of the ships on the coast were thrown on the shore by the breaking in of the sea, and afterwards left dry. The storm of the next year was equally tremendous; the most stable as well as the frailest dwelling fell beneath its rage. How desirable a hiding place from such a wind! How valuable a covert from such a tempest!

Of “*dry places*” we know nothing. Streams and rivers run through every part of our land; and this is a blessing which we should most thankfully acknowledge. But think, for instance, of Mungo

Park, who says, when speaking of the great want of water in Africa, "I frequently passed the night in a strange situation. No sooner had I shut my eyes than fancy would convey me to the streams and rivers of my native land; then, as I wandered along the verdant bank, I surveyed the clear stream with transport, and hastened to swallow the delightful draught; but, alas! a disappointment awakened me, and I found myself a lonely captive, perishing of thirst, amidst the wilds of Africa." What would he not have given then could some one have led him to a spot where he might have quenched that raging appetite, which, unrelieved, would soon have numbered him with the dead?

You have perhaps sometimes found heat to be oppressive. In a very hot summer's day you have probably complained; but you could find some cool place; while, had you been travelling in a desert, *a weary land*, where the heat is much greater, with what joy would you discover *a rock casting its shadow* on the earth, on which you might throw yourself and enjoy some repose!

But the prophet designs to lead us from those temporal to our spiritual necessities. In consequence of sin, we are exposed to what is more fearful than the tempest—more fearful than the want of water—more fearful than the weariness that is felt in the wilderness beneath the scorching beams of the sun. These may issue in the death of the body, but what is that to the death of the soul—to the destruction, not of its being, for it can never die, but of its well-being—to the closing against it of the gate of heaven—to its endurance of eternal woe? "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." And as we look upward, we may say, "Who knoweth the power of thine anger? Even according to thy fear so is thy wrath."

Would, my dear reader, that the holy Spirit may now write these solemn words on the fleshly tables of your heart! As a sinner, your state is unspeakably worse than that of him on whom the tempest bursts; or who in the desert can find no water, or no shade! But, thanks be to God, "there is hope in Israel concerning this thing." "A man," says the prophet, "shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

And who is this man? It is "the man Christ Jesus!" "God with us." It is he who "took upon him, not the nature of angels, but the seed of Abraham;" who was wounded for our transgressions, and bruised for our iniquities, and on whom was the chastisement of our peace;" and in whom you must trust if you would be saved.

Hearken then to his voice; he calls you to him—you may find him in his word—in his house—at his footstool,—and while he says, "Come unto me," it is for you to reply, "Lord, I believe; help thou my unbelief!"

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#### THE PROFANE SWEARER A COWARD.

If nothing more were known of him than the mere fact that he swears, it would be evidence enough of his cowardice. We might, with safety, set him down as a mere braggadocio. For there is, perhaps, no surer sign of cowardice, than the habit of blustering. The soldier who boasts of his bravery, and is bold and impatient for battle when no engagement is near, is the very first to falter, and tremble, and fly, when real danger approaches; and if he lies on the battle-field when the engagement is over, his wounds will most surely be found in his back. So the pro-

fane wretch who has affected great bravery in sporting with death and hell, as if they were mere figments of the imagination, and has set his brazen front against the heavens, and impiously dared the Almighty to damn his soul, is the very man to tremble and quail with fear when he believes that his Maker is about to take him at his word, and that death stands near, and hell is opening before him. Let sickness once lay him low, and though for shame he will conceal his emotions so long as there is prospect of recovery, yet, let him be persuaded that his days are numbered, let him only get one glimpse of death, and take one look at his grave, and he is wild with affright, and will beseech his minister and his Christian friends to plead for mercy from his profaned and insulted God. You see in him none of that steady serenity and unshaken fortitude with which the reverent child of God walks down the dark valley and meets the king of terrors. And when the God whose vengeance he has dared shall come with his chariots, like a whirlwind, to call him to his account; what dastard of impiety will call sooner, or louder, for the rocks and mountains to fall on him and hide him from the face of an incensed God than this blustering blasphemer?

No, so far from his swaggering profanity being evidence of bravery, it is often, and perhaps generally, an evidence of cowardice; the mere affectation of bravery, put on to make him appear brave; an expedient resorted to from a consciousness of lacking the very characteristic which he would appear to possess. However he may wish to appear, and however by superficial observation he may sometimes be judged, yet, really, **THE PROFANE SWEARER IS A COWARD.**

## DUTY OF CHRISTIAN EXERTION.

WHERE is the individual possessing one spark of love for his fellow men whose heart does not yearn with pity over the degraded and demoralized condition of the great mass of mankind. When he contemplates the devastating ravages sin has committed in the moral world—the millions of immortal beings it has entangled in its snares, and the wreck and ruin to which it has reduced the once pure and exalted character of man, his soul sinks within him, and he is almost ready to believe that every effort to rescue them from the enthralling grasp of Satan must be useless and unavailing; and yet the man who desires the amelioration and improvement of his fellow creatures will not, cannot live at ease without making some exertion, however limited, to counteract the evil arising from these aboundings of iniquity. As a nation, it is very true that Britain stands pre-eminent in regard to her privileges and prospects—the mistress of the world in arts and arms—second to none, in the number and character of her institutions—her sons reckoned amongst the noblest of the earth for the depth of their piety ~~at~~ the extent of their learning; yet so completely ~~are~~ are the mass, even of this favoured land, in the ~~an~~ of sin, that it becomes alike our duty and interest to direct our especial attention to any plan which ~~a~~ be likely to extricate them.

No man, one would think, could observe present condition of our fellow countrymen, and feel a desire to improve them; he *must* feel but then his means are so limited, his *consciousness* opportunities of doing good so scanty, that he ~~r~~ in despair, or rests satisfied with the mere expression of a wish that he could effect some good.

*The readers of the REVIVALIST are numer*

are, to a great extent, among those who are just rising into life. I want to enlist them, whilst their mental energies are fresh and vigorous in the cause of God ; and for this purpose, to shew them, that all, however obscure their station, however limited their means, however contracted their talents, may be of great and essential benefit in the noble and heavenly work of infusing a spirit of religion into the minds of their fellow countrymen.

Wealth is not essential to benevolence ; this virtue consists not in the mere distribution of money. Were we to collect the names of those who have performed the greatest good, it would be found that by far the majority were men of but little worldly riches, and occupying, in the eyes of mankind, but a very slender position ; without, however, filling the paper with a list of such worthies, we would refer you to One, so poor " that he had not where to lay his head," and yet so benevolent, that his whole life was spent " in going about doing good." Now, what were the means he employed ? Kindness, gentleness, persuasion, and the example of a life of the purest rectitude ; the voice of murmur and discontent never escaped his lips ; the unhallowed cloud of anger never settled on his brow ; his accents were those of pity flowing from love. True it is, *we cannot equal him* ; but why may we not imitate him more closely ? All *may* be kind ; all may be gentle ; all may exhibit the persuasive power of a disposition moulded from the example left us by Christ. These principles require not wealth to purchase them ; they are within the reach of all, and would, if fairly and fully exhibited, produce an impression on our neighbours which is not easily oblucable.

The next way I would mention, by which we may be beneficial to others, and which requires not wealth for its accomplishment, is, the dedication of

a *portion of our time* to the spiritual improvement of our fellow men. It is a very difficult task to reclaim aged sinners from "the error of their ways;" long inured to its practices, they pass on, and are punished: but the young, the rising generation, their characters are yet to be formed, they have minds open to conviction, and susceptible of impression; these are the materials with which we may hope to build temples to the Lord. Now, none are so occupied with the affairs of life that they cannot devote some portion of their time to the inculcation of lessons of piety and morality into the minds of the children of their poorer neighbours. This may be accomplished by the formation of Sunday-schools; but it need not be *confined* to these; why not devote an occasional hour in the week to the same purpose? Depend on it, if *you* do not begrudge your time, the children will not refuse to attend; there is in the human mind a natural, an intuitive desire, for knowledge, and it is our duty to gratify this desire; it will give a new bias to the disposition, a fresh current to the thought, and be the means, especially when judiciously employed, of raising the character of the individual, drawing him off from, or rather preventing his falling into, the sins which so beset the paths of the labouring portion of the community. It requires, however, considerable prudence, and not a little energy of mind, and vigour of action, properly to regulate these juvenile establishments, so as to make them produce the greatest amount of good; yet who would refuse the dedication of a portion of his time to a work which may result in the conversion of some? Surely the thought of being the instrument of saving but one being, will be amply sufficient to repay all the trouble.

I will but just refer to one other mode in which we may practically shew our pity to our fellow *men*,—*viz.*, by the circulation of well selected books;

this, properly and regularly conducted, is calculated to produce a great amount of good ; each little book becomes a missionary—a home missionary. The husband, when he returns from the toils of his daily work, will, perhaps, be induced to read it ; and let him but once acquire the relish, and it requires no prophet to foretel that his visits to the ale-house will soon diminish ; the wife will elicit comfort and consolation from its perusal ; and thus the distribution of a few tracts, or, where it is practicable, and the conjoined efforts of a few would render it practicable, the additional circulation of some of the many cheap religious publications which now abound, would create in the minds of the poor a desire for knowledge, which cannot fail to result in their benefit, and the satisfaction of those engaged in the work.

Passing by some other ideas which suggest themselves, we would, in the last place, impress on the minds of those who *really* have not time, or the qualification to instruct, or the means to supply them with books, that they have the opportunity of *prayer*. The effectual fervent prayer of the righteous availeth much with God ; none are so poor that God will not hear them ; none are so engaged that they cannot find time to implore the Divine blessing on the efforts and exertions of others.

B. L.

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#### THE PREACHING SLAVE.

[The following narrative has been published in the Western Christian Advocate, and appears to be well authenticated.]

“ WHEN I was a lad (said Jack, in his sermon) there were no religious people in the neighbourhood where I lived. But I had a young master about my own



age, who was going to school; and as he was very fond of me, at night he would come into the kitchen to teach me the lessons he had learned himself during the day, at school. In this way I learned to read. When I was well nigh grown up, we took the New Testament, and agreed to read it through verse by verse; and when one would make any mistake, the other was to correct him, for the purpose of learning to read well. In a short time we both became sensible that we were sinners before God, and jointly agreed to seek the salvation of our souls. The Lord heard our mutual prayer, gave us both religion, and I commenced holding meetings for prayer and exhortation among the black people in the neighbourhood.

My old master soon found out what was going on, and was very angry, especially on account of his son having become religious; and he forbade my holding any more meetings, saying that if I did, he would chastise me severely for it. From that time, however, I continued to preach or exhort on Sabbaths, and Sabbath nights, and on Monday morning my old master would tie me up, and cut my back to pieces with the cow-hide; so that it never had time to get well, and I was obliged to perform my work in a great deal of pain from day to day.

This state of things continued nearly eighteen months; when one Monday morning, my master, as usual, made my fellow slaves bind me to a shade tree in the yard, after stripping my back naked to receive the cowhide. It was a beautiful morning in summer time, and the sun shone exceedingly bright, and everything around appeared very pleasant. He approached me with cool deliberation, took his stand, and surveyed me narrowly, but the cowhide hung motionless at his side. It was an eventful moment in the history of his life, when conscience triumphed over the malignant spirit of a persecuting tyrant.

‘Well, Jack, your back is all covered with scars

and sores, and I see no place to begin to whip. You incorrigible wretch, how long do you intend to go on in this way ?

‘ Why, master, just so long as the Lord will let me live,’ was my reply.

‘ Well, what is your design in it ?’

‘ Why, in the morning of the resurrection, when my poor body shall rise from the grave, I intend to shew these scars to my Heavenly Master, as so many witnesses of my faithfulness in his cause here upon earth.’

He ordered me to be untied, and sent me to hoe corn in the field. Late in the evening, he came along, pulling up a weed here, and a weed there, till he got to me, and told me to sit down.

‘ Jack,’ said he, ‘ I want you to tell me the truth, honestly. You know for a long time you have been constantly sore from the cowhide, and had to work very hard, and are a poor slave ; now tell me, are you happy, or not, under such afflictions as these ?’

‘ Yes, master, I believe I am as happy a man as there is on earth.’

‘ Well, Jack, I am not happy. Your religion, you say, teaches you to pray for those who persecute you. Now will you pray for your old master, Jack ?’

‘ Yes, with all my heart,’ said I.

We kneeled down, and I prayed for him. He came again and again to me, and I prayed for him in the field, till he found peace in the blood of the Lamb. We afterward lived together like brothers in the same church, and on his death-bed he gave me my liberty, and told me to go on preaching as long as I lived, and meet him at last in heaven. I have seen many Christians I loved, but I have never seen any I loved so well as my old master ; and I have no doubt I shall meet him in heaven.”

## HINT TO MINISTERS.

[We have received the following letter from a respectable Christian minister, and place it before our readers without a word of comment.—ED.]

*To the Editor of the Revivalist.*

DEAR SIR,—I wrote you some time since, stating that it was my practice to recommend from the pulpit the various religious periodicals to my own congregation, as also to the congregations in the villages around me. I now present you, in round numbers, with the results of my labours for the last three years :—

2200 Tract Magazine,  
1100 Revivalist,  
400 Child's Companion,  
300 Weekly Visitor,  
400 Family Mag. and Juvenile Preacher,

making a total of 4400 religious periodicals, comprising, when bound, upwards of 360 volumes. At the close of the year I recommend the subscribers to send their numbers to the binder for the purpose of compactness and preservation ; at the same time offering to get them bound at a moderate price. With this proposal many comply, and 182 volumes have already been bound. These books have found their way, in a large majority of instances, into the hands of persons who never before possessed works of the kind, and, in some cases, who had never before heard of them. Who can say what, *by the Divine blessing*, may be the result of these humble efforts ? I would beg to recommend this mode of doing good to my brother ministers, as circumstances may require and permit. The present circulation is about 100 monthly.

I might observe, that *numerous* religious books have been purchased by the subscribers from a perusal of the advertisements on the wrappers of the Magazines.

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## THE CHURCH.

Two neighbours in Ohio, for fourteen years, were harassing each other in a law suit about a farm. Towards the close of that period they were both in a consumption, and so enfeebled, that neither was able to dismount at the court-house door without assistance. But that term passed, and the case was still unsettled. The plaintiff now felt that he should not live to bring his suit again into court, and saw that his antagonist was not likely to live as long as himself. He stated his belief that both would be in their graves in a fortnight, and proposed that, before parting, they should forgive each other, so that there might be some probability their next meeting should be more like that of neighbours, than any one had been for the last fourteen years.

The defendant was moved by the unexpected appeal. But the long-cherished animosity had taken too deep root, and he declared with an oath that he would never forgive his prosecutor.

They separated, and before a month had elapsed, they met, if at all, in eternity. The law suit has descended to another generation, and the prospect is, that the obstinate spirits of the original parties will descend with it as an irreparable appurtenance.

The case is affecting, as a sad illustration of the blighting influence of contention upon individuals. But I confess I have forgotten the farmers in the melancholy semblance which it seems to bear to the present state of the church.

Read the five chapters of the gospel by John

following the thirteenth ; mark their spirit, remember the time in which the events occurred, and the words were spoken ; hear the blessed Redeemer calling the apostles " little children," and binding them together by his precepts, and example, and prayer, to love one another as he loved them, and assuring them that this should be the mark by which all men should know that they were his disciples. Turn from this to the religious papers, and pamphlets, and proceedings of ecclesiastical bodies, and who does not weep at the contrast ? Listen to the private conversation and public debates of the respective parties, and who can identify this exhibition of Christianity with that in the gospel ?

I say not a word against the discussion of the great questions which agitate the church. I wish for no concealment or compromise of the truth. But surely the pious, of all opinions and parties, will acknowledge that the case should be decided by legitimate and evangelical means. All the interests of the church demand that the questions should be settled ; but we cannot believe that the head of the church will guide to the right decision, whilst his people come before him in two bodies as litigants, instead of approaching him as his *one* people, to pour out before him their humble, sincere, consistent, supplications, that he would enlighten and lead them.

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#### HINTS TO PROFESSORS ON THE EVIL OF A WORLDLY SPIRIT.

*" If any man love the world, the love of the Father is not in him."*

*Am I reader, what is the world ? Perhaps you are poor and needy, and think the world here spoken of*

refers only to the possession of wealth, and outward concerns of business or pleasure ; and therefore that it is not a precept addressed *to you*. But examine how matters stand with God and your soul. Poverty has its cares, while riches bring a snare, and every other situation in life brings attendant evils and impediments to the growth of grace, and the love of God in the soul. But the words are so solemn, that they demand particular attention ; for if the love of the Father is not in us, we are yet “ dead in trespasses and in sins,” “ having no hope, and without God in the world.” Awful state ! Can it be that any who bear the name of Christ can be in such a case ? Ah, let each reader examine, and say, devoutly and heartily, “ Lord is it I ? ” — “ Lord is it I ? ”

If the love of the world is in the heart, there will be but little or no exertion for the salvation of our neighbours, little or no liberality in the cause of God, but little time spent in self-examination, spiritual conversation, or social exercises, with fellow-christians, prayer meetings will not be prized, the temper but little watched and subdued, holy affection but little cherished, and the benevolence of the gospel, which breathes peace and good-will to the whole family of man, exist *but in name*.

This is a melancholy picture, reader, of a worldly professor ; nothing is said of gross outward sin and inconsistencies, for such openly declare the heart to be enmity against God ; but in this case there is need for scrutiny, lest, with the outward name of Christian, these fruits be wanting, and the evils cherished which should be watched and deplored. Ah, reader, cry mightily to God, if in any measure conscience testifies against you ; deeply deplore a worldly spirit ; it makes you barren and unfruitful in the church and the family circle ; it withholds spiritual joy and peace in public worship ; and on a sick bed, and in a dying hour, it will be terrible indeed. No peace

then ; no bright prospect of heaven ; no anticipation of joining the song of the redeemed—or looking forward, with transport, to meet some ransomed spirit led by your instrumentality to the Redeemer's feet. Oh what a sacrifice for the indulgence of a worldly spirit : reader, tremble at the thought of it, and from this hour pray that the spirit of Christ may abide in you, that you may be possessed of that "faith which overcometh the world," that you may be "crucified with Christ," become "spiritually minded, which is life and peace," and henceforth live to his praise who "was not of the world," and whose intercessory prayer shewed his concern for your prosperity. "Father I will not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." "Then will your peace flow as a river ;" and "your light shine" to the glory of God your Saviour.

T. N.

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REV. J. SAUNDERS'S CHAPEL, AT SYDNEY,  
NEW SOUTH WALES.

[With an Engraving.]

It is to us a matter of peculiar satisfaction to present our readers with a view of a chapel which has been erected at Sydney, New South Wales, from the regard which we entertain for the estimable individual for whose ministrations it has been built, from his kindness in sending over the design to appear in this miscellany, from the interest which the British colonies excite in our minds, as well as from its relation to the special subject of our publication, the congregation having been so recently collected, and the chapel built with such rapidity as to bring it quite into the character of a revival of religion.





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The Rev. John Saunders we knew well when he was bearing his full share in the labours of several of the religious and benevolent institutions of London; and we are happy to know that his open-air ministrations on the Sunday mornings were blessed to the conversion of some souls who had never heard the gospel until they heard it from his lips.

Being impelled, as we trust, by the Spirit of God, to enter the missionary work, Mr. S. forsook the profession of a solicitor, in which he was practising, and was led, by the providence of God, to go to New South Wales, with a company of female convicts, who were committed to him for religious instruction during the voyage.

Our friend laboured very diligently in this work, and although he is not aware of any soul being converted to God, yet this consolation was afforded him for his toils, that, upon landing, they were declared to be the most orderly and well behaved of any of the female convicts who had arrived in the colony.

Mr. S., consorting with some Christian persons to whom he had introductions, applied to the governor for a room in the old court-house, which, since the erection of the new one, had been used for such purposes.

The request being complied with, a congregation collected, and soon became too large for the room. Another was obtained, and then the largest one which could be procured in Sydney, when the congregation deemed it advisable to commence building a place for religious worship; and on the 23rd of September last they commenced their Christian services in the neatest edifice in Sydney, that of the accompanying engraving, under very promising circumstances.

All this has transpired in less than two years; for Mr. S. only landed on the 1st of December, 1834, and the first stone on the 26th of November, 1835.

and on the 23rd of September, 1836, the chapel was opened.

To those who are aware of the difficulties attending a new interest, the progress which has been made will give great emphasis to the sacred text, "What hath God wrought?" for to him be all the glory.

It is an additional source of gratification to us to state, that although the building has cost about 1400*l.*, and is on a piece of freehold ground, yet, from the liberality of friends in England joining that of those in the colony, the chapel is, or very shortly will be, out of debt.

A church, on the broad Christian principle of receiving all into its communion who give credible evidence of being the disciples of the Lord Jesus, was about to be formed, and Sunday-schools commenced, when the last letters left Sydney.

We cordially join in the earnest desire of our esteemed brother, when, in his appeals to his native land, he says, "Brethren, pray for us;" and as earnestly do we entreat Christians, of every name, to examine themselves whether they are now in just the situation in which they can do the most good, and whether they are making all the effort, and using all the self-denial, which accords with their obligations to Christ.

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#### SCRAPS FROM THE EDITOR'S PORTFOLIO.

HEAVEN AND EARTH.—As distant as they may be thought by the world, heaven and earth are so near together, so shot into each other, that good men are truly foreigners on earth, have their conversation in heaven, and are fellow-citizens with the saints, and of the household of God. To speak allusively to the patriarchal vision, good men are angels, only, as yet, at the bottom of the ladder; and some angels are only *men*, made perfect at the top of it.

**PRAYER.**—Prayer is the peace of our spirit; the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of cares, and the calm of our tempest; prayer is the issue of a great mind, of untroubled thoughts; it is the daughter of charity, and the sister of meekness.—*Bishop Taylor.*

**HAPPINESS OF THE TRUE CHRISTIAN**—The unre-served surrender of the whole heart to God will bring with it whatever is really necessary for safety and for happiness. In his hands are all the events of all creation; and by him they are ordered, disposed, employed, to produce the ultimate and inconceivable felicity of his faithful servants.—*J. Bowdler.*

**COMMISSION OF PREACHERS.**—To preach God's word is a good thing, and God will have that there shall be some which shall do it. But for all that, a man may not take upon him to preach God's word, except he be called unto it: for if he do it, he doth not well, though he have learning and wisdom, to be a preacher, yet for all that, he ought not to come himself without any lawful calling: for it was no doubt a good thing to keep the ark from falling, yet for all that, Oza [Uzzah] was stricken to death because he took in hand to meddle with it without any commission.—*Bishop Latimer's Sermons.*

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#### LINES

*Addressed by the "Chelsea, Brompton, and Pimlico Open Air Preaching Society," to Mr. W. Giles, on his leaving England for South Australia.*

'Tis hard to part, when from the breast  
The unconscious infant sinks to rest,  
And, with a palpitating breath,  
Closes its peaceful eyes in death

'Tis hard to part, when rosy youth,  
Trained up in innocence and truth,  
By fell disease is snatched away,  
And claimed by Death, its captive prey.

'Tis hard to part, when manhood's prime  
Has nerved the limbs for lengthened time ;  
But Death's inextinguishable dart  
Strikes through the unsuspecting heart.

'Tis hard to part, when tottering age  
Our tender sympathies engage,  
Though sinking, to be doubly blest,  
Where all the weary are at rest.

In all the various ties of life,  
The child, the parent, or the wife,  
Where is the sympathizing heart,  
That does not feel, 'tis hard to part

But O! to part with Christian friends,  
Whilst life, and health, and strength remains,  
No more to see the forms we love,  
Until, through grace, we meet above ;

This is a pang we scarcely knew,  
Dear friend, till called to part with you ;  
And constantly, by day and night,  
Commend to God your distant flight

But oh ! our spirits find relief  
Amidst our undissembled 'grief,  
To feel you go at His command  
Who holds the waters in his hand.

His tender mercies cannot fail,  
To temper every rising gale,  
And waft you o'er the foaming sea,  
Where you desire and wish to be.

When there, the visits of his grace  
Shall prove he dwells in every place,  
And you, we trust, rejoice to find  
A thousand blessings for the mind.

Take, then, the treasures of his love,  
Go spread them wheresoe'er you rove,  
And through the colony proclaim  
The blessings of Emanuel's name.

And oh ! whilst thought is free to range,  
And prayer can mutual joys exchange ;  
In every social hour of prayer,  
Let us your intercessions share.

In patience, then, we'll keep our souls,  
While his Almighty will controls,  
Till Faith shall in fruition die,  
And we shall meet you in the sky.

*Trevor Square.*

*E. D.*

## INTELLIGENCE.

### DOMESTIC.

WE have received, during the past month, more than our usual share of foreign intelligence, but we have determined to devote the very few pages we can give to the subject, to a very rapid sketch of some of the recent anniversaries relating to our own country, referring to the religious newspapers and the larger periodicals for further information.

The RELIGIOUS TRACT SOCIETY held its anniversary at Exeter Hall. The attendance was exceedingly numerous. Samuel Hoare, Esq., was called to the chair, and acknowledged the benefit which himself and his own family had experienced from this source. Mr. Jones then read an abstract of the report. It stated that Japan, for the first time, claimed attention. The Rev. Charles Gutzlaff had prepared the first Christian book for the Japanese. In China, the common people were but little disposed to attend to the command of the Emperor, forbidding them to read European books. The American missionaries were busily engaged in printing and distributing tracts in Burmah. From India the accounts were very encouraging. Large grants had been made to Australia. In Polynesia, Africa, and the West Indies, and in the British Colonies of North America, much benefit had resulted from the publications of the Society, as also throughout Europe. The Rev. R. W. Sibthorp had retired from the office of Secretary, and was to be succeeded

by the Rev. R. Monro, chaplain to Bridewell Hospital. From Ireland, nearly one hundred applications had been received from clergymen and other ministers, who had been supplied with large grants of tracts and books. Eighty circulating libraries had been granted for soldiers, &c., and 665 libraries had been voted for schools. The new publications issued in the year amounted to 196. The publications circulated during that period, amounted to 16,077,268, being an increase upon the preceding year of 163,117. The total benevolent income for the year ending March, 1836, was 5,118*l*. 5*s*. 3*d*.; for the present year it was 6,826*l*. 1*s*. 11*d*., being an increase of 1,712*l*. 16*s*. The gratuitous issues during the year amounted to 8,570*l*. 11*s*. 10*d*., being 1,744*l*. 9*s*. 11*d*. beyond the total amount of the donations and contributions. The legacies received amounted to 2,747*l*. 19*s*. 6*d*.; the sum received for sales during the past year was 57,173*l*. 16*s*. 1*d*. The total income was 67,775*l*. 7*s*. 6*d*., being an increase of 4,740*l*. 13*s*. 10*d*.

The twelfth annual meeting of the CHRISTIAN INSTRUCTION SOCIETY, was held at Finsbury Chapel. Every part was crowded. Sir C. E. Smith, Bart., occupied the chair. The chairman said, this institution combined persons of all denominations; it had no sectarian character, either in its members its agents, or the ministers associated with it. It was encyclopædic as well as catholic. It not only combined all descriptions of persons, but every description of object. The Rev. J. Blackburn then read the Report, which stated, that, in the appointment of gratuitous visitors to this work, serious piety was considered an indispensable pre-requisite; indeed, the energy of Christian motives seemed to be necessary to sustain, for any lengthened period, the fatiguing and self-denying duties they had engaged to fulfil. There were, at the present time, 1,909 of these gratuitous visitors connected with the eighty-five associations of this society, which were scattered throughout the metropolis. Besides the constant circulation of religious tracts, the agents of these associations had 125 stations, at which prayer-meetings were held at least once a week. During the past year they had put into circulation 736 copies of the Holy Scriptures, had induced 2,616 children to attend Sabbath or some other Christian schools, and had relieved 1,900 cases of sickness and distress. Thus, during the past eight years, the gratuitous agents of this society had reported the circulation of 4,500 copies of the Holy Scriptures, the relief of 11,714 cases

of sickness and distress, and the introduction of 19,188 children into various schools of religious instruction. Thirteen approved individuals had been engaged as stipendiary agents. Two courses of lectures had been delivered on the evidences of Christianity. The services in the preaching tents had been well attended. The committee continued to receive, from all parts of the empire, information of the establishment and usefulness of Christian Instruction Societies. Mr. Pittman presented the Treasurer's accounts, from which it appeared that the total receipts of the society during the past year amounted to 1,212*l.* 10*s.* 5*d.*; the expenditure, including the discharge of a balance due to the Treasurer at the last anniversary of 92*l.* 5*s.* 4*d.*, to 1,207*l.* 9*s.* 8*d.*, leaving a balance now in the hands of the Treasurer of 5*l.* 1*s.* 2*d.*

The second annual meeting of the LONDON CITY MISSION SOCIETY was held at Exeter Hall. The hall and platform were well filled. T. F. Buxton, Esq., M.P., the treasurer, who had been announced to take the chair, was prevented from doing so by domestic affliction. He had, however, sent a donation of 25*l.*, as also a donation of 25*l.* from the firm of which he was a partner. Sir Andrew Agnew, Bart., M.P., was unanimously voted to the chair. Letters of apology were then read from the Earl of Chichester, the Rev. E. Bickersteth, and the Rev. W. Marah, of Birmingham. The Rev. R. Ainslie read a brief report. After adverting to the great necessities and claims of London, and stating the constitution, plan, and object of the Mission, a tribute was paid to Messrs. Nasmith and Carver, the late secretaries of the Society. It then stated, that the Society employed sixty-three agents, who occupied as many stations. The districts allotted to them included 1307 courts, alleys, and portions of streets, 17,816 houses, occupied by 27,073 families. To these they had paid 209,769 visits, of which 30,576 had been to persons afflicted or dying; 50 wretched females had been rescued from profligacy, and placed in suitable asylums, or restored to their friends. Many drunkards had been reclaimed, and reverence for the Sabbath had been induced; 5023 district meetings for prayer had been held; seven work-houses had been regularly visited, and Sabbath and weekly meetings held in them for prayer, reading the Scriptures, and exhortation. Several large lodging-houses, in some of which were eighty adults, had been visited, with some instances of success. Two hundred and fifty-eight thousand, eight hundred and seventy tracts had been distributed, while



in most cases, was highly appreciated. The Religious Tract Society had assisted in that department of the work, by three several grants of 50*l.* each. In forty districts it was found that 12,200 persons totally neglected public worship, and that 4000 of them had not a single page of the Bible. To these the agents had lent or given 805 copies of Bibles or Testaments. They had been enabled to do so by grants of 186 Bibles, and 480 Testaments, by the Bible Society, and 100 Testaments from the Westminster Auxiliary Bible Society. The Magazine of this Society was circulated to the amount of 2000 per month. E. N. Buxton, Esq., son of the respected treasurer, then read the cash account. The receipts amounted to 271*l.* 11*s.* 0*d.*, the expenditure to 2363*l.* 4*s.* 0*d.*, leaving a balance of 351*l.* 7*s.* in the hands of the treasurer. Sir Cullen Eardley Smith, Bart., after remarking on the facility with which sinners of one class associated with those of another, asked, why was it that good men of all classes should not unite? why the Wesleyan and the Episcopalian, the Baptist and the Independent, should not all unite in promoting a cause in which they were all alike interested? It would be to little purpose to shut up the gin-palace in Holborn, if they allowed the gaming-houses in St. James's to remain open. Oh! if the aristocracy would but consider the amount of sin to which they contributed in carrying on their amusements! The opera, with all its contaminations, was supported by them. The races, with all their attendant vices and depravity, were under their patronage. They were the great supporters of those scenes of vice and profligacy which drew thousands into ruin. If the aristocracy did not come forward to patronize those scenes of immorality, the country would be freed from a large load of vice and crime. After the Rev. John Clayton, and the Rev. Eustace Carey had spoken, the Hon. and Rev. Baptist Noel said, he had joined the Society from compulsion of conscience, and from a sense of his duty to God, rather than from any hope that it would, in so short a time, have arrived at so prosperous a state. One great object of the Society was that of giving instruction by lay-agency to those who stood in need of it. He contended that prison-discipline would never diminish crime: nothing but religion would do that. With respect to the observance of the Sabbath, they might make laws which would, in many cases, do much good; but the habitual Sabbath-breaker would find the means of evading them. *It would be impossible to secure its due observance, unless the living principle of religion was infused into*

*its supporters beforehand.* But why had not laymen been employed before in giving instruction to the people? One cause of it might be found in the mysticism which the doctrine of transubstantiation tended to throw round the character of the priest; the sacred character of the priests, assumed from this cause, laid the minds of their followers prostrate. He would not object that, at a future period, clergy should be substituted for lay-agents; but that must be in a different state of society. Until some less degrading test of worth than mere wealth was established, the Society must be content to use lay-agency; they must be satisfied with the exertions of men who should not have the difficulties to encounter that would be in the way of a clergyman who had not the means of supporting his family. He rejoiced heartily in the wise policy of the Society in uniting so many, though of different religious opinions. He had not the least sympathy for bigoted Dissenters or bigoted Churchmen. Why, if they were to be united in eternity, should they not unite in this world in a great and good work, which would be one means of preparing them for that eternity? The Rev. Henry Townley, the Rev. Neville Jones, A. Johnstone Ergell, Esq., the Rev. John Angel James, the Rev. A. E. Farrar, and Captain V. Harcourt, R.N., having spoken, the meeting separated.

The annual meeting of the HOME MISSIONARY SOCIETY was held in the great room at Exeter-hall, which was crowded with a highly-respectable auditory, amongst whom were noticed several dignitaries of the Established Church. Sir Calling Eardley Smith, Bart., who presided as chairman, in a very eloquent speech advocated the cause of religious liberty, and anticipated still greater success from its future efforts. The details of the report, read by the secretary, elicited the loudest cheers. After a series of resolutions had been proposed and carried unanimously, several noble personages eulogised the society, and congratulated the meeting upon the amount of the contributions, which were very liberal; when, a vote of thanks being given to the Chairman, the meeting broke up.

The annual meeting of the BRITISH AND FOREIGN SAILORS' SOCIETY, took place at the City of London Tavern. Lord Mountsandford in the chair. The Report in the first place related some of the statistics of the port of London, the centre of the operations of the Society. About 4,000 ships

are employed in the conveyance of exports and imports. Not less than 15,000 cargoes are annually received in London, and on an average 2,000 ships are lying in the Thames, and in the docks, with about 10,000 small craft. There are 20,000 sailors, besides others, out of employ, constantly in this port. There are also 2,900 small boats, and about 8,000 watermen, besides 4,000 labourers, engaged in loading and unloading, and 1,200 revenue officers. The chief means used by the Society for the moral improvement of this maritime population is the preaching of the gospel. The labours of the Thames Missionary having proved so beneficial, a second had been engaged, namely, Mr. J. Welch. During the past year 206 sermons have been preached to sailors in the chapel at Shadwell, 48 addresses given, and 163 prayer-meetings held. About 22,300 persons, besides children, had attended their services, nearly 10,000 of the auditors being sailors. The sailors' library, by which religious instruction is furnished to seamen in the utmost region of the globe, now contains little short of 4,000 volumes, 20,000 pamphlets, and 100,000 temperance and religious tracts. During the past year, 57 ships going to foreign parts had been furnished with loan libraries. Barking, with its 130 fishing smacks, was an object of solicitude to the committee, and they had established 50 libraries in that neighbourhood, for the benefit of the fishermen and sailors frequenting it. Upwards of 6,000 volumes had been lent to persons on board various ships, and particularly to coasting vessels. A class for the gratuitous instruction of seamen in the science of navigation was still kept open by Captain Prynn. In the day schools at Wapping, there are 165 boys and 96 girls; 136 boys and 114 girls had left the schools during the past year. Since the commencement, about 1,000 children had received instruction in them. The Sunday-school connected with the Sailors' Chapel was attended by 140 children. The Mother and Infant's Friend Society had supplied the wives of fifteen seamen with bags of clothes for themselves and babes. The Dorcas Society had clothed the children and orphans of many seamen. By the Thames Agency twelve preachers were constantly and systematically engaged in preaching the gospel; besides the regular services in the sailors' chapels, from fourteen to eighteen Bethel meetings are held on board vessels in the river weekly. During the past year, Captain Prynn had visited 4,679 ships, and distributed 70,000 tracts. The Report then went on to state the number of vessels on board of which prayer-meetings had been held, and gave a very encouraging

account of the success which the agents of the society had met with, both in this country and abroad. The total receipts of the society during the past year, were :—Donations, subscriptions, &c., 1,840*l.* 16*s.* 4*d.* ; chapel fund, 7*l.* ; the proceeds of a legacy, about 440*l.*, making a total of 2,320*l.* 16*s.* 4*d.*

The twenty-third anniversary of the BAPTIST IRISH SOCIETY, was held at Finsbury Chapel, on Tuesday week. J. Freeman, Esq., in the chair. After singing and prayer, the Chairman said, the improvement which had been made in the condition of the Irish people, demanded a corresponding improvement in the means employed for their instruction. He trusted that if any gentlemen were prepared to offer suggestions on that subject, the committee would be ready to take them into serious consideration ; that they would not be fastened to their original plan, but be prepared to advance with the advancing light of the day. The Rev. S. Green then read an abstract of the report. The agents had, in many cases, met with serious opposition, but they had been enabled successfully to continue their labours. The schools, upon the whole, were flourishing. In some instances, an astonishing number of chapters in the Old and New Testament had been committed to memory. The report deeply lamented the want of pecuniary means to enable the Society to embrace various openings which had been presented, but of which their funds had not permitted them to avail themselves. The British and Foreign Bible Society had granted a liberal supply of Bibles for distribution by the agents, and the Tract Society had placed tracts to the value of 30*l.* at the disposal of the committee. From the treasurer's accounts, it appears that at the last anniversary there was a balance in his hands of 315*l.* 4*s.* ; the receipts (inclusive of that balance) this year, had amounted to 1,978*l.* 12*s.* 10*d.*, and the disbursements to 2,438*l.* 5*s.* 8*d.*, leaving a debt due to the treasurer of 459*l.* 12*s.* 10*d.*

CONTRIBUTIONS TO NEW CHAPEL AT GREENWICH.—The appeal we inserted in our last number has not, as yet, had time to produce the effects which we have every reason to hope, from information we have received, it will produce. We would now inform our friends, that it is intended to call the building, "BUNYAN CHAPEL," after the immortal author of "*The Pilgrim's Progress*." The following is the state of the account up to May 22 :—

	£	s.	d.
Amount already advertised ...	167	2	9
Knightly, Messrs., Greenwich ...	5	0	0
Bigbold, T., Esq., Norwich ...	1	0	0
Brawn, Rev. S., Loughton ...	0	10	0
Colby, Mr. J., Boston, U. S. ...	0	10	0
Jones, W., Esq., Greenwich ...	0	10	6
G. W. F. ...	0	10	0
Sheppard, J., Esq., Frome ...	1	0	0
Winsor, Mr. G., London ...	1	0	0
Watkins, Mr. C., Chelsea ...	0	10	0
Waller, E., Esq., Luton, Beds ...	2	2	0
X. Y. ...	1	1	0

#### RECOMMENDATIONS OF BOOKS.

We are gratified with seeing another volume relating to the late excellent *Rowland Hill*. It is entitled, "*Select Notes of the preaching of the late Rev. Rowland Hill*. By the Rev. E. SIDNEY, A.M." It places before us many of the striking features of some of his best sermons, and furnishes much matter for Christian meditation.

"*Mammon Demolished; or, an Essay on the Love of Money*, by B. H. DRAPER," was one of the unsuccessful competitors for Dr. Conquest's prize. It is a truly valuable little volume, and Dr. Draper has our best thanks for publishing it. So many works on the awfully aggravated sin of covetousness cannot have been published in vain.

The Rev. THOMAS TIMPSON, whose labours to benefit his fellow men are well known, has just added to his former publications one entitled, "*Britain's Glory to the Evangelization of her Seamen*." It was one of the competitors for the prize recently offered by the British and Foreign Sailors' Society for the best essay on the *Condition and Claims of Seamen*; and though its glory

is eclipsed by the author of "*Mammon*," it contains valuable information, and many strong arguments urging Christians to the performance of their duty to this interesting and important class of society.

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"*The Evangelical Labourer*," a sermon before the supporters of Bradford College, by the REV. JOHN DWANES, of Clapham, deserved an earlier notice than we have been able to give it. It cannot, however, lose interest, for it is only composed of valuable materials, and the recent removal of its late inestimable possessor, the Rev. Dr. Steadman, will, on several accounts, increase the worth of this excellent sermon.

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Those of our friends who have read "*The Judges of Israel*," published some short time since by the Religious Tract Society, will be glad to carry on the history of that land, in "*The Kings of Judah and Israel*," as issued by the same Society. It is an able and excellent compendium on its subject, connecting with its history much profitable instruction.

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Messrs. Seeley have recently published three small and neat books of considerable value. The first is, "*Thoughts on Conversion: in nine letters addressed to a young relative*." By the REV. W. JOWETT, M.A. His book is the fruit of scriptural religion and Christian experience, and cannot be read by the young without benefit. The second is, "*A brief Manual of Practical Piety; or, Rules for the Christian's daily use*," only needs that these rules be universally observed, to convert earth into heaven. The third is the second edition of "*A Help for the weary Christian*," and serves at once a guide to self-examination, and an item of prayer. The whole have our cordial recommendation.

Two profiles of the late Rev. Dr. Rippon have been lately published by Mr. Wightman, which deserve the patronage of his friends. We cannot look at them without being strongly reminded of the noble features of that once zealous and successful labourer in the Christian vineyard.

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The Religious Tract Society, ever intent on its great object of benefiting every part of the community, has just published, "*Meditations of a Christian Mother; or, a practical Application of Scripture to the Circumstances of Herself and her Children.*" It will, we trust, prove a great blessing, both to mothers and children, for it seems to us to be admirably adapted to the object it aims to promote.

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"*A Brief Memoir of Sarah Newman, late a Scholar in the Sunday-school, at Shepherd's Market Chapel, May Fair,*" furnishes another beautiful illustration of the Scripture, "Out of the mouth of babes and sucklings thou hast perfected praise," and of the great value of Sabbath-school instruction. It is a very suitable twopenny reward book.

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We had resolved to notice the first appearance of no more religious periodicals, as scarcely a tithe of them live for six months; but the real excellence of "*The Evangelist*," a monthly publication, devoted to "outlines of sermons, short discourses, and hints on 'preaching, conducted by the Rev. J. Leifchild, and the Rev. Dr. Redford, has induced us for once to violate our law. It will be eminently useful to ministers generally, and to occasional preachers in particular. The sermons, we perceive, are not all furnished by the editors.

## THE DYING YOUNG LADY.

Few things in the course of human life are more impressive and longer remembered, than the last words of a dying friend. If they are full of faith in Jesus, of hope, heaven, and consolation, surviving friends who are in the way to glory are encouraged, strengthened, and comforted in the belief that *their loss* is the everlasting *gain* of the friend that bids them adieu.

If, on the other hand, the dying hour of a departing soul is full of fearful anxiety, and the last words of utterance are the ravings of horror and dread despair, an awful gloom hangs heavy over the mind of relative survivors, and they are left to mourn without hope—without consolation.

The concluding scene of life, and last words of a young lady, who once bade adieu to friends and the world, left such an impression on the mind of beholders as can never be forgotten while memory retains her office. The following is a narration of the circumstances, which occurred several years ago; but have never been published, otherwise than to relate the substance of the event in several instances to congregations where the writer has laboured in the gospel.

She resided at an inn which was proverbial for the singularity of its exterior painting, its internal accommodations, and the facilities afforded at all times to render the amusements of the assembly room inviting to the youth of the surrounding region of country. Of course, the youth of that family



were well trained to the diversions of the ball, the play, the public show, and all the polite accomplishments of the country dance.

Among the inmates of that house, was a daughter of singular sprightliness. At the age of blooming years, she was beautiful, gay, full of high life, and fond of amusements. In a season of special revival of religion in the parish, during a short period, she was deeply concerned about her soul. But these impressions, resisted as they were by the various incantations of home amusements, soon wore away, and left her to her joys. During a year or more after this, the lively Cloe "rejoiced in her youth, her heart (apparently) cheered her in the days of her youth," and, without molestation, she "walked in the ways of her heart and in the sight of her eyes," perhaps without a thought that God was preparing to bring her "into judgment."

It was on a pleasant afternoon, eighteen or twenty years ago, I was at the house of one of the members of my church, not far distant from the inn above described, when, who should step in at the door of the deacon, but the brisk, the juvenile Cloe, in all the freshness of a rose in bloom. Her presence uniformly produced a kind of charm that failed not to excite the attention of the circle in which she moved. Of course, the deacon's young people were all attention to her while she performed an errand, and as soon as it was done, away she flitted to her home nimble and sportive, as though earth had no sorrows, and life had no end. Little did I then know or *imagine* that the healthful countenance which dis-

played such brilliancy that afternoon, was destined in a few days to be changed into the paleness of death, and that my next sight of Cloe would be on her dying bed. But so it came to pass.

A few days after, very early in the morning, a messenger called at my house in haste, and requested me to make a visit without delay to the house of Mr. E——, (the keeper of the inn above described,) adding that it was thought Cloe was dying, and she wanted me to come and pray for her. Not having heard of her illness, I was somewhat shocked with the message, and inquired the cause of such an alarm. I was answered that she had been complaining a day or two past, that there was no alarm when the family retired to rest the evening before, that in the latter part of the night she appeared to be in such distress that neighbours had been called in, who believed her to be dying; that her anxiety to see me was very great, and that it was the wish of the family that I would come immediately and visit her.

With speed, I hastened to the house of affliction. On entering the door of the apartment in which the sick lay, she instantly cried out, "*Oh, Mr. A., do come and pray for my poor soul; I am dying, and I am going to hell! Oh, do pray for me.*"

Such a salutation was overwhelming. I should judge there were twenty or more persons in the room, nearly all of whom appeared to be deeply affected with the address of the sick to me on my entrance. The disorder of the young woman was inflammation in the bowels, which indicated a seated mortification,

and had thus suddenly risen to a degree of violence beyond the control of medical aid, and, perhaps, resembled the more recent ravages of the cholera, in its fatal rage to extinguish human life. Oh, how changed—how suddenly changed—was the situation of this house!—this family—this once-blooming youth! No enchanting sound of the violin, nor clatter of the dance, was heard in the ball-room. No loud prattle, nor laughter from a rabble, *graced* the room of the bar. No courts, nor jurors as umpires between parties in litigation, dignified the spacious sitting-rooms nor parlour. No melodious strains were heard from the voice of the enchanting Cloe. But all were in attendance at the bed of disease and horrible anxiety. The family manifested a heart-rending shock at the change. The attending neighbours realized it with sympathizing and weeping solemnity; and it must not be thought strange, if I partook instantly a full share of the perturbation which prevailed in that house of sad reverse.

On receiving the above salutation from the distressed Cloe, I went directly to the bed-side, and observed—"Cloe, you appear to be very ill." "*Oh,*" said she, "*I am dying, and I am unprepared to die; I am going to hell. Oh, pray for my poor soul.*"

At first, I had thought of addressing a few words to her with a view to instruct and give a lead to her mind, which might be to her advantage when I *should* pray for her. But her anxiety, which was *manifested* by repeating and reiterating her first

salutation, gave no opportunity for a word of instruction, and I concluded to pray with and for her, without delay.

During the season of prayer, she made very little interruption, either by groans, sighs, or struggles ; but as soon as the prayer was ended, she recommenced the same affecting and heart-rending outcries as before—“ *Oh, I am dying unprepared, do pray for me again. I am going to hell—oh, I am going to hell. Do pray for me again !*”

My impression was, that she needed instruction as well as prayer. I therefore presented to her consideration the Lord Jesus as her only helper, and directed her in what manner to look to him and seek his salvation in this case of awful emergency. After listening to the gospel offers of salvation for a few moments, she turned to her mother, who sat on the other side of the bed, in constant attendance on her daughter—“ *Oh, mother,*” said she, “ *I am dying. Do pray for your dying child—I never heard you pray in my life. Mother, I am going to hell—do pray for my poor soul.*”

O, how was my heart affected with this appeal to a mother ! The whole company, apparently, were melted into a burst of feeling, which was manifested by sobbings and overflowing tears. These were moments of deep impression. Death had fixed his relentless grasp on the trembling victim. Before us lay the struggling, agonizing, dying Cloe, inwardly burning to death with the raging fires of inflammation ; her mind excited to the highest degree of anxiety in view of the terrors of approaching death ;

### THE REVIVALIST.

she felt the horrible consciousness of being  
pared for the solemn exchange of worlds.—  
minister had prayed, but no relief was found.  
mother had been entreated to pray; but over-  
ring tears, from a soul full of distress and terror,  
aprired all the assistance she could afford to a  
ild sinking in despair. The attendants were  
eeping, but none of them could help the dying  
Cloe. And what was very remarkable, she made  
no attempts to pray for herself, while her cries  
for prayer to save her from hell were almost in-  
cessant.

Under such circumstances, I addressed a few  
words to her, in substance as follows :—Cloe, evi-  
dently you have but a short time to live, and it is a  
matter of the utmost importance that you should be  
prepared to die. Doubtless, it is the anxious desire  
and prayer of all present who know how to pray,  
that God would have mercy on your soul, prepare  
you for death, save you from hell, and fit you for  
heaven. But there is something which God re-  
quires you to do. The Lord Jesus Christ has died  
on the cross of Calvary to atone for sin, that guilty  
sinners, through faith in his name, might be saved  
from destruction. God requires you now to *believe*  
*this truth*, and accept of the righteousness of his  
atoning blood as your covering from the guilt of sin.  
You are convinced that you are a sinner; you fear  
the wrath of God, and are afraid to die. The  
Lord Jesus, your only helper—your only Saviour—  
has opened the door of mercy, and invites you *even*  
*now*, on your dying bed, to look to him for sal-

believe.  
Submit, ;  
now into  
to pard  
death.”  
Du  
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tion. He requires you to repent of your sins, to believe in his name, and seek his pardoning mercy. Submit, yield up your heart, and resign yourself now into his hands, and Christ is able and ready to pardon your sins and save your soul from death."

During these remarks she listened like one astonished. But here I observed a material change in her appearance. She stretched herself in the bed, fixed her eyes on the wall above, and trembled. Still, her rational faculties were apparent.

Believing that Death was about to cut short his work, I proposed to her the following question:—"Cloe, will you now accept of the Lord Jesus Christ, as your only Saviour from sin and from hell, and submit your soul into his hands for salvation?" With a faltering voice, she answered—"No, I cannot!" Astonished at the answer, I rejoined once more by inquiry—"Why, Cloe—why are you not willing, and why *can* you not now, with dying breath, accept of Christ for salvation?" With evident appearance of being in full possession of her rational powers, but with a still more feeble and tremulous articulation, looking me full in the face, she answered—"IT IS TOO LATE."

These were her last and dying words. Not another word was spoken to her. Not another syllable did she attempt to utter. She shuddered, groaned, gasped—ceased to breathe! and the immortal spirit took its flight in less than two hours after I first entered the room. I closed her eyes in death, amidst the outcries of almost frantic relatives, and

the sobbings of a deeply affected circle of attendants. Thus died the once gay, but now despairing Cloe.

The parents of the deceased requested me to attend the funeral at their house, and preach on the occasion. I promised compliance with their request, and asked permission to state to the audience at the funeral, the manner of Cloe's death, with a view to improve the circumstances, as a solemn warning to the young, and to all impenitent sinners, to prepare to meet their God. This request was granted without hesitation.

On the funeral occasion, a vast concourse assembled, and, at the conclusion of a sermon, were witnesses to the recital of the substance of the foregoing statement of facts, accompanied with an improvement of the alarming death; after which the remains of the deeply-lamented Cloe were laid in the dust.

The warning voice ceases not, but still cries aloud, "O sinners, consider your ways, and turn to the Lord, before it be *too late*." Trust not in a dying hour to prepare for death. Boast not of to-morrow, but seek the Lord's mercy to-day. Now is the accepted time. To-morrow it may be too late to pray for pardon—too late to hope for salvation.

Sinner, prepare to meet thy God! On every side, tokens of decaying nature warn you of your dying day. Every voice of alarm points you to the bed of death, the narrow house in the dust, and to the eternity of misery which awaits you in a future state if you die unreconciled to God, unpardoned, and unblest. Though, without Christ,

your life may be devoted to vanity ; yet be assured of this, that without Christ, your death-bed will be a place of self-deception, or a place of total despair. O neglect not the salvation of your soul. **Make not this world your chief good. Walk not in the ways of your heart, in the pursuit of vanity. Defer not preparation for death to a dying bed, lest there you find *no heart* to repent. O sinner, take warning—*prepare* to meet God before "*it is too late !*"**

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## FAITH.

WHEN the Son of Man cometh, shall he find faith upon the earth ? This is a very interesting inquiry to Christians at the present day, and in looking over the many and precious promises of our Saviour, to those who ask in faith, or pray, believing, (trusting, as we profess to do, implicitly in his word, which we know can never fail,) we are led seriously to inquire, if faith is still upon the earth where shall we find it ? Where is the Christian, who, after examining this class of promises with prayer and attention, can shew to himself or others any proof that he possesses faith equal to the grain of mustard seed so often mentioned by our Lord ? When the scriptures say, "Who-soever will, let him come," we believe that all may come—we do not explain it away, but believe it in its plainness and simplicity. But when we read—"And Jesus answering, saith unto them, Have faith in God, for verily I say unto you, that *whosoever* shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith.



Therefore, I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them ;" we are filled with unbelief, and stagger at the very promise that should be an anchor to our faith. It is sometimes said, these words were addressed to the apostles, or the primitive Christians, and do not apply to us. But where do we find these promises limited to individuals or time. Is any true child of God debarred from them, however humble, or however distant the period of his claim may be from the giving of the promise? Is not Jesus the same yesterday, to-day, and for ever? and are not all his brethren who do the will of his Father? What hinders our exercising this faith when we pray for things according to his will, the upbuilding of his kingdom, the conversion of individuals, or of the whole world? Is there not a great want of faith at the present time? Do we not put too much dependence in an arm of flesh? We have faith in our benevolent institutions, and in our own efforts, and the exertions of others, to forward the glorious cause of salvation. These we must not leave undone, but urge them forward with an ardour, devotedness, and a self-sacrificing spirit, never known before. But far above and beyond all these, we must have FAITH IN GOD; we must believe his promise simply and fully as he has given it. Then shall we see the kingdom of Satan trembling to its base, and the cause of truth, and of holiness, and of God, triumph and spread universally. When his children shall cry unto Him with the faith that Christ requires, then shall the bonds of every captive be loosed, the oppressed go free, and the converting Spirit of our God be shed upon the nations till the whole earth shall glorify its Creator.

C. S. M.

## JUVENILE JOY.

"*I jump for joy*," said little Isaac, as he one day capered round the parlour, full of mirth and glee. He knew no sorrow, and at the time was as happy as happy could be. He was a particularly lively interesting little fellow, fast approaching to three years of age, and the picture of health and happiness. It was on a Wednesday afternoon that he was thus sporting and singing—"I jump for joy—I jump for joy!" Parents are naturally delighted to see their children healthy and happy; and so were the parents of little Isaac. They rejoiced with him, and at times were ready to say within themselves—"This same shall comfort us concerning our work, and toil of our hands." But, alas! little did they then think that this same lovely, prattling, little Isaac, would, in less than four days, be sleeping the sleep of death. Yet so it proved. That same Wednesday evening, little Isaac went to bed as usual; in the night he was perceived to be disturbed by a cough, and for the three days following he was troubled with it; but he appeared nearly as lively as ever.

On the Saturday afternoon, he had been prattling much to his papa, and amusing himself with a favourite book, in which were some pretty pictures. His fond mamma put him to bed at the accustomed time, and his little bundle of Sunday clothes were folded up, and taken up with him, ready to put on in the morning. But they were not put on. And there they lie folded up still; and little Isaac will never want them more; for before that Sabbath morning's sun arose, his spirit had taken its flight to paradise, being clothed in the garments of immortality; and his body was lying in his little crib bed, cold and white as marble. His little feet were un-

able to *jump for joy* any more — his tongue had ceased to prattle, and his eyes, once so bright and sparkling, were dim and closed in death.

Oh, that was a mournful night indeed to the parents of little Isaac. They sought for help, and every means were resorted to that could be devised, that, if possible, the dreaded enemy might be kept off from their darling boy. But vain were all these efforts and desires! The enemy rapidly advanced, and kept steady to his purpose, till he had finished his work.

The surrender of *this Isaac* was required by that same Almighty Being who, in ancient time, commanded the patriarch to offer up "his son, his only son, Isaac, whom he loved." The parents perceiving this to be the case, knelt down by the side of their dying child, and endeavoured, though in broken accents, and with many sobs and tears, to commit his departing spirit to God who gave it. This done, the little sufferer almost instantly expired.

On the Friday following, his loved remains were deposited in a little brick grave, on the left hand side of the chapel in which they usually worship. And as they committed him to the dust they sung—

" See Israel's gentle Shepherd stands,  
With all-engaging charms ;  
Hark, how he calls the tender lambs,  
— And folds them in his arms !"

It was the well-grounded hope that the good Shepherd had folded this lamb in his arms—that comforted them as they were weeping over his dust. And now, though their eyes no more behold their lovely child on earth, yet faith enables them to take a view of him *singing aloud for joy in his Father's house above.*

This little incident, so affecting in itself, yet one of such common occurrence, speaks forcibly both to children and parents.

To children and young people it says—"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." It teaches them the importance of coming to Jesus without delay, that, being interested in his love—

"They may thus  
Be prepared for longer days,  
Or fit for early death."

To parents it speaks, and admonishes them to moderate their hopes and expectations, with regard to their offspring, and to hold with a slender hand "the dear delights they here enjoy and fondly call their own." Since, however dear—however lovely—however desirable those objects may be, yet how uncertain—how frail and fleeting are they! "In the morning they may come forth as a flower," in all its beauty and fragrance; "but, in the evening they may be cut down and withered;" and we seek a "burying-place, that we may bury them out of our sight."

It therefore says, to one and all — "Set your affections on things above, and not on things on the earth."

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#### JESUS IN THE SHIP.

THE sun was descending below the western horizon, and shedding a rich crimson glow upon every object; the songsters of the grove were pouring forth their richest melody, as if vying with each other in their last adieus to the setting sun; and all nature seemed to be hushed, and silent, and calm, as the dews that had already begun to descend upon Mount Hermon.

The sea was gently rolling its tiny billows upon the beach, in which they broke in low soothing murmurs, such as fill the soul with melancholy musing, and fit the mind for holding converse with the shades of departed loved ones. Upon that seashore stood a multitude gazing in wonder and astonishment upon one who seemed to have rivetted and fixed their attention immovably. And at a little distance from the shore, a small ship, with her single mast and loosely-reefed sails, was gently riding upon the playful waters that washed along her side. Even the sailors seemed to have relaxed their accustomed vigilance, and were standing in groups upon the deck, in the attitude of rapt attention, bending forward, as if anxious to catch the words which fell from the lips of the personage whom we have before mentioned. Upon the shore, amongst the multitude that pressed and thronged around, might occasionally be seen one, whose wild rolling eyes bespoke the utter desolation of all within. Guided by the hand of affection, his steps were directed toward the spot where the speaker stood ; but no sooner did the wild wondering gaze of the lunatic fall upon the calm and placid features of the stranger, than the eye at once became fixed and calm, as if reason had again asserted her empire over the mind. The multitude gazed on in utter astonishment, while, in a voice that seemed to breathe joy and peace into the very soul, the speaker bid the lunatic depart in peace. And he who but now had roared and foamed as a madman, was seen passing through the crowd, with calm and measured step. Upon his brow sat deep thought and meditation, and every thing about him proclaimed his perfect cure. But now the stranger turned and bent his course toward a little boat lying at shore, and belonging to the ship we have before mentioned. He was followed by several persons who seemed to regard him with the most profound esteem and veneration. They all

entered the boat, which immediately put off for the ship, leaving the multitude upon the shore gazing after them until they ascended the sides of the vessel, and were lost to their view. Then, turning hastily away, each individual sought some place to pass the approaching night. But a change now came over the sky, which put every person belonging to that ship into action at once. The sun had hardly dipped his broad disc beneath the western waves, before a long narrow strip of cloud was seen hanging upon the verge of the horizon, and by the time the persons before mentioned had reached the places assigned to them for passing the night, this little cloud began to pass, leaving in its place above the horizon a long narrow belt of crimson red. The breeze, which had been falling in fitful puffs upon the sails, now began to blow steadily, but gently, from the shore.

In obedience to the commands of the officers, the anchor was soon a-peak, and sail after sail was spread to the wind, which continued to freshen until the bark was seen dashing on her course like some living thing proud of her own internal power.

The cloud we have before mentioned, as hanging in the west, continued to spread and become more dark and portentous every moment: small masses of the vapour were seen to detach themselves from the main body of the cloud, and to whirl and drive along in various directions.

An officer, who was pacing the deck with hasty strides, and whose countenance was deeply marked with thought, paused in his promenade, and seemed to scan the threatening heavens with an uneasy eye. Just at that moment a low muttering sound came slowly upon the ear, like the first hollow sounds of an approaching earthquake. The gaze of the seaman was long and ardent, until doubt seemed to give place to certainty, and he then proceeded without loss of time to get his vessel ready for the storm.

which he now saw coming rapidly upon him. The sails, which were spread to their utmost stretch, were presently close furled to their respective yards. And instead of that cloud of canvass which was but now spread out to the wind, only the dim tracery of her naked ropes and spars were to be seen. The event proved that these proceedings were not in vain, for by this time the clouds had assumed a most terrific appearance; added to their pitchy blackness, they now seemed thrown into the most terrible commotion, large portions of black inky looking vapour would fly off, roll upward, and there meeting, would settle into solid gloom. The quick glancing flashes of lightning which now began to dance over the bosom of the sea, was instantly swallowed by the impenetrable darkness which hid even the face of the deep. The thunder lifted its awful voice amidst the gloom, rolling in heavy murmurs upon the distant air. The wind, which had been blowing almost a gale, now sunk to a calm, and the single sail, which had been left spread to keep the ship steady, was now idly flapping against the mast.

All who were upon the deck of that ship seemed conscious that a storm of no ordinary magnitude was about to fall upon them; each man stood firmly at his post, waiting in almost breathless anxiety for the coming tempest. Nor did they wait long; for before another ten minutes had flown away, it fell upon them like a tornado. At first, a light fluttering breeze filled the little sail, as a precursor of what was quickly to follow. Then came the tempest upon its stormy path, driving before it a cloud of spray that swept over the deck of that lonely vessel, and caused the oldest sailor on board to turn away his head till the driving mists should pass. The bosom of the sea, which had become almost as smooth as an unruffled lake, in a few moments was thrown into billows, running mountains high. The howling of the tem-

mingled with the incessant peals of thunder now broke in dreadful crashes overhead, together with the hoarse bawling of the sailors, and the angry of the rising billows, were sounds which might appalled the stoutest heart. But there was one card that ship, upon whose mind fear seemed to made no impression. Upon his first coming on board, he had gone below and betaken himself to his room for the night, and although the ship was now rolling dreadfully, and wave after wave was washing over her deck, and threatening to engulf her in every grave, still he was not seen. Those who remained on board with him were indeed on deck, but clinging or clinging to the mast, as if in momentary expectation of being swallowed up by the greedy sea. And where are my passengers in this dreadful hour? exclaimed the captain, as he passed the deck where one of them stood. This exclamation seemed to arouse their almost bewildered senses, and of them, as by mutual consent, rushed below, where the stranger lay sleeping as calmly as if no danger had ever marred the peaceful bosom of the sea. "Master!" they exclaimed, in a breath, "take and save us, or we perish;" and the sleeper, with no fear seemed ever for a moment to agitate his bosom; but casting upon them a look of pity, rather than displeasure, he gently reproved their unnecessary fears, and then walked quietly upon the deck. The storm was raging with unabating violence, and the little ship, now dancing upon the top of a mountain billow, and now darting down its dizzy side as if it would seek the very depths of the sea, and was unable longer to contend with the raging winds. At that moment a voice was heard, which, although it seemed calm and soft as harmony itself, breathed the very soul of authority, and amidst the roar of that dreadful storm, it fell upon every ear as if no other sound had fallen upon the still mid-



night air. "Peace, (it said,) be still." Instantly the winds and waves obeyed. The thunders roll their last peal upon the distant air, and the lightnings flash no more through the gloom of night—the clouds in a moment are brushed away from the fair face of heaven, and the moon pours down a flood of silvery light upon the deck of the little bark, which is now gently rocked upon the bosom of the playful waves now softly rippling along her sides. But who can tell the wonder and astonishment that filled the minds of those who stood upon the deck of that rescued vessel, and gazed upon the change that had thus passed around them, while they stood speechless, and then exclaimed, "What manner of man is this, that even the winds obey him?"

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#### THE SPIRIT OF SPECULATION.

THE whole spirit of *speculation* is at war with the spirit of *Christ*. *Christ* taught his followers to seek *first* the kingdom of heaven and its righteousness; *Speculation* says, seek *first* riches and honour, and last of all—just on the eve of departure—preparation to meet God. *Christ* declares that godliness with contentment is great gain; *Speculation* has travestied this inspired truth, and insists that *gain* is *godliness*. *Christ* exhorts his disciples to lay up treasure in heaven; *Speculation* advises that we vest our property in earthly stocks. *Christ* offers mansions at his right hand; *Speculation* prefers a worldly palace. *Christ* tells us, "Take no thought for tomorrow; *Speculation* replies, "Let a man take care of his interests, even if he denies the faith, and is worse than an infidel." *Christ* points to "a city that hath foundations;" *Speculation* is ambitious to erect one on the banks of some of our beautiful lakes and

rivers, and call it by the proprietor's name, that it may be a memorial to all coming generations of his wealth and greatness. *Christ* forbids us to mind exclusively our own things, and urges us to love our neighbour. *Speculation* answers—"Am I my brother's keeper?"—I have nothing to do with my neighbour, but to combine with capitalists in monopolizing the public domain, and there rob Cæsar of the things that are Cæsar's, that I may extort from my neighbour a thousand per cent. in the price of a home for himself and family.

And thus it is that Christ, the pearl of great price, is slighted and wounded, even in the house of his professed friends. Moses may pray, and Joshua may fight, but the sacramental host will wander more than *forty years* in the wilderness unless it be disencumbered of its golden wedges and Babylonish garments.

Let me entreat my brethren to pause and hearken to Solomon—"He that *maketh haste* to be rich *shall not be innocent*." The Apostle Paul reiterates this truth in different language—"They that *will be rich* fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after they have erred from the faith and pierced themselves through with many sorrows. But thou, O man of God, flee from these things; and follow after righteousness, godliness, faith, love, patience, meekness."—1 Tim. vi. 9, 10, 11.

The writer looks back with shuddering at the time when he sported on the crumbling brink of the precipice, and was ready to dip his feet even in the eddies of this whirlpool. Providentially he was led to meditate on the separation between Abram and Lot, and was thus snatched as a brand from the yawning abyss. The irreverent nephew, profiting

by the generous courtesy of the uncle, "chose him all the plain of Jordan," "and pitched his tent towards Sodom." Abram, content with second choice, dwelt in the plain of Mamre, which is in Hebron, and mindful that his first duty was to "be rich in good works," he "built there an altar unto the Lord."

Mark the sequel. The sacred penman records, that Lot's associates were "sinners, and *exceedingly* wicked, and that, in righteous judgment, God rained fire and brimstone on the plain and its inhabitants, and Lot himself barely escaped with the loss of his companion and property; while Abram is not only safe, but greatly blessed, and prospered in his comparatively barren country. Dr. Clarke, whose commentary on this portion of scripture is exceedingly striking, remarks, that earthly goods cannot give happiness, and that so far are they from either producing or procuring it, that they always engender care and anxiety, and often strifes and contentions. He adds, that rich and fertile countries have generally luxurious, effeminate, and profligate inhabitants, and that we should learn to distrust flattering prospects, and seek and receive an heavenly inheritance.

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#### TRUE GREATNESS.

THERE is not, perhaps, a single individual that has not often wished for opportunities to signalize himself in effecting some great good for his fellow men. Not to speak of the achievements of an Alexander, a Cæsar, a Buonaparte, which are beyond even the boldest aspirations of most men; yet who that has read of a daring and successful effort to rescue a fellow creature from a burning house, or a watery grave, but that has felt the wish rising in his heart,

that he might have a similar opportunity given him for displaying his generosity, and doing good to others.

Now, if there be a single one of our Christian readers who possesses this feeling, we can tell him of a way in which he may be gratified to the utmost—of a way by which he may cause his achievements to rise, in point of good effected,

“Above all Greek, above all Roman fame.”

“Let him know,” says the apostle James, “that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.” Here, then, is a work of benevolence, a work of glory and honour, sufficient to satisfy the highest aspirations of any one. The humble Christian who reads these lines, cannot, like those heroes we have named, perform exploits that shall carry his renown to the ends of the earth, but he can achieve a victory that shall be celebrated in heaven. “There is joy in heaven over one sinner that repenteth.” And if it be much to have one’s name repeated in story and in song among men, if the praise which cometh of men is so highly valued, what must it be to know that a new joy has been diffused through all heaven by our instrumentality, and that our humble name is introduced with approbation into the song of victory which the angels sing because of this new triumph of redeeming mercy? Yet, Christian reader, this exalted honour may be yours. God invites you (what unspeakable condescension!) to become “co-workers” with Him in the redemption of the world, and to share, in your measure, in the glory of the achievement.—Not that you can do anything efficiently or meritoriously to save sinners; but you can, by your prayers, your example, your personal entreaties, bring them to the Lamb of God who *taketh away the sin of the world.*” And doing this

shall be accounted to you an honour in the sight of an assembled universe, and as your success in these efforts will, as a whole, correspond with your faithfulness, so shall it be constituted the measure (not the ground) of your reward. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." We see, then,

1. He that "converts a sinner from the error of his way," is a greater man (according to the only true standard of greatness, the estimation of God,) than he that conquers a kingdom.

2. If the conversion of a single sinner is of so much importance as to cause joy and gratulation in heaven, how sinful must be that apathy and indifference which ordinarily pervade the minds of Christians in reference to this subject.

3. To be employed in personal efforts to convert sinners, is the noblest, most honourable, and most useful employment in which a man can possibly engage. Wicked men may sneer, and devils may rage, but angels sympathize, God approves, and Christ will abundantly reward.

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#### THE CHRISTIAN'S LIFE.

BUT few persons ever think seriously what it is to be a Christian. The views which too many entertain of the high and holy calling of God's people, are low and grovelling. Hence, but few ever really adorn the Christian profession, or exhibit to the world the peculiar excellence or exalted purity of that religion which they profess. Have they a worldly purpose to accomplish, or a temporal object to attain; and does the accomplishment of that purpose, or the attainment of that object, conflict with the interests of the church, or the honour of their God, instead of

saying to the world and its concerns, "Stand ye here, whilst we go yonder and pay our devotions at the shrine of heaven," how often do they, by their conduct, say to religion, "Stand *thou* here till this purpose is accomplished, or this end attained." Thus are the great interests of eternity made to bow to the vanities of time; and some idol of man's ambition permitted to enthrone itself upon the altar of the heart, whence a volume of incense, pure and holy, should constantly ascend before the throne of God.

To say nothing of the repulsive influence which such *worldly-mindedness* has upon those who fear not God, nor regard the operations of his hands, desolating are its effects upon the affections and the heart of him by whom it is indulged! Like withering mildew, or the scath of lightning, it is the harbinger of death. By it how soon is the most faithful garden of the Lord converted into a barren waste! How soon will the gold become dim, and the most fine gold be changed!

But Christians *should* live as the Saviour lived. What he was, so far as his perfections are imitable, should his followers be—obedient, humble, watchful, patient and prayerful, devoted and submissive. Every Christian should endeavour so to live, that were Christianity to be judged by *his* conduct, it might not be judged amiss,—so that, were *his* actions set up as the standard of its purity, it might not be estimated falsely.

Such should be his obedience, that no known command should be neglected. Such his humility, that by it the pride of man might be abased. Such his watchfulness, that he never be found off his guard, sleeping at his post, or taken by surprise. Such should be his patience, that his calmness may never be disturbed or his temper ruffled. Such his prayerfulness, that, to use the language of an inspired apostle, he "*prays without ceasing.*" Such should be his

devotion, that, not himself alone, but all that God hath given him, be regarded as the rightful property of Him who redeemed him by his own blood. Such his submission, that with cheerfulness in all things, he might say, "The will of the Lord be done." Such should be his activity, that were *his* the only agency employed by the great Head of the church for building up his kingdom in the world, the salvation of his fellow men would not be neglected by his indolence or supineness. Such a Christian would not fail to love God supremely, and his neighbour as himself. And such a Christian ought every man to be, who takes upon him the name of Christ.

Every day should be spent as though it were the last; and every action performed as in the presence of the final Judge. Every action and every interest of a fellow man should be weighed in the same balance, and regarded with the same lenity, with which we would wish our actions weighed, when, with an assembled world, we stand before the bar of God in judgment.

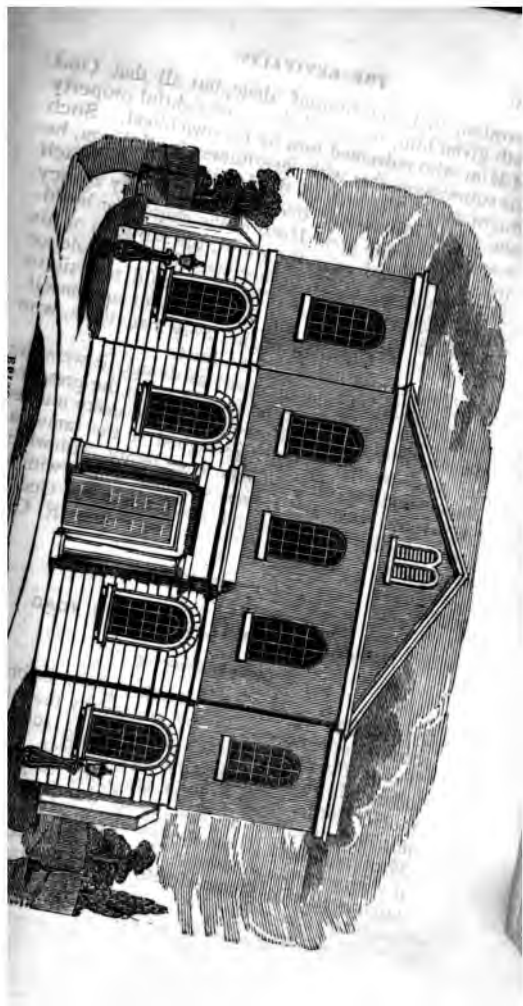
R. G.

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#### EPISCOPAL CHAPEL, GRAY'S INN ROAD.

[With an Engraving.]

THE engraving we this month place before our readers represents the chapel erected by the late Mr. Huntington, who preached in it for some years before his death, disseminating, we fear, quite as much error as truth. It is gratifying to us that a minister of Christ so zealous as the Rev. Thomas Mortimer, B.D., late of Shoreditch, now occupies it with great acceptance. We earnestly pray that his labours may be attended with corresponding success.







## SCRAPS FROM THE EDITOR'S PORTFOLIO.

**SUNDAY TRAVELLING.**—A minister not long since, while travelling on the sabbath, undertook to reprove some of the men belonging to the conveyance, for swearing. One of them said to him, in reply, "You look well, sir, reproving us, while you are travelling all day on Sunday!" He could not say another word. Facts of this latter kind frequently come under our observation. This is but one of a thousand instances in which professing Christians trample on God's law, and grieve their Christian friends by travelling in public conveyances on the sabbath.

**JOAN WASTE** —Among many who glorified God by suffering martyrdom in the reign of Queen Mary, Joan Waste, a poor woman, deserves never to be forgotten. Though blind from her birth, she learned, at an early age, to knit stockings and sleeves, and to assist her father in the business of rope-making; and always discovered the utmost aversion to idleness and sloth. After the death of her parents, she lived with her brother; and by daily attending the church, and hearing divine service read in the vulgar tongue, during the reign of King Edward, became deeply impressed with religious principles. This rendered her desirous of possessing the word of God; so that at length having, by her labour, earned and saved as much money as would purchase a New Testament, she procured one; and as she could not read it herself, got others to read it to her, especially an old man seventy years of age, the clerk of a parish in Derby, who read a chapter to her almost every day. She would also sometimes give a penny or two (as she could spare) to those who would not read to her without pay. By these means she became well acquainted with the New Testament, and could repeat many chapters without book, and, daily increasing in sacred knowledge, exhibited its influence in her life, till, when she was about twenty-two years of age, she was condemned for not believing the popish doctrine of Christ's bodily presence in the sacrament, and burned at Derby, August 1, 1556. — *Townley's Biblical Records.*

**SAVING FAITH.**—To have faith in Christ, in the full scriptural sense, is obviously not merely to believe that he is, or that he came into the world, and continued in it for a definite period ; but it is the belief that he came to save sinners, when no less a sacrifice could avert from them the Divine wrath : it is our conviction of the extreme deadliness and abomination of sin which could render so vast an expiation necessary, with the consequent inference of the obligation of aiming at the highest stage of holiness to which our imperfect nature can attain, and of cultivating the deepest sentiments of gratitude to God, of distrust of ourselves, and of charity towards our fellow-creatures, who, having been involved in one common condemnation, are now, together with us, candidates for our Maker's unearned and gratuitous mercy.—*Rev. Dr. Shuttleworth.*

**THE TRINITY.**—It has always appeared to us the duty of the Christian to believe this doctrine, solely as taught by divine revelation, and not to pry into the *modus* of the fact. The following anecdote may, however, shew the emptiness of some of the objections against it, and tend to confirm the doctrine in the minds of some of our readers :—

A Socinian said once to a Welch minister, that the Trinity in Unity was incomprehensible, and absurd, and he would not believe it. The minister took him to an iron furnace, and pointing to the glowing coals, said, Sir, what do you call that ? A *fire*, was the reply. Very well, said the minister, what else ? Why, there is *heat*. And what, is there not *light* also ? Certainly, there is in that furnace fire, heat, and light, was the reply. Then, sir, said the minister, you have three *in* one, and one *in* three, so that you cannot separate either from the other ; they are indivisible, yet heat and light are not the same in their effects. Here the Socinian was confounded ; but, wishing to make one more effort, he replied, How can it be said that God is *ALL* Father, and *ALL* Son, and *ALL* Holy Ghost, at the same time, and is unchangeable ? Look again, said the minister, is not *ALL* that matter which you see in the furnace *fire* ? Yes. Is it not *ALL* heat ? Yes. Is it not *ALL* *light* ? Yes. Is it not unchangeable in these respects ?

Yes. Then, sir, be satisfied; if this can be discovered in a foundry, in a created element, doubtless it may exist in Eternity in that which is uncreated and full of glory. Silent and mortified, the objector retired to ponder on the simple means employed to convince him of his folly and conceit.

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ON THE DEATH OF A MINISTER IN THE HOUSE  
OF GOD.

*Death to the Christian*—'tis a glorious thing  
From earth to flee away, and be at rest,  
Where sin no more can its cold shadow fling  
Upon the soul; to be for ever blest  
In love, and hope, and joy; and endlessly  
To worship God, from pain and sorrow free.

*Death to the Pastor*—he who others fed  
With words of truth, and purity, and love,  
Beside still waters, now himself is led  
By the great Shepherd in the fields above;  
A weight of glory resting on his head  
In the bright mansions of the blessed dead!

*Death on a sudden*—ne'er to know the grief  
Of separation from the loved and left;  
He did not fall as falls the dying leaf,  
Lingering, as loth to leave its stem bereft;  
Ah, better was it, with one rapid bound  
Springing from earth, to reach the heavenly ground.

*Death on the Sabbath*—to lay down the clay  
That cumbered him—then fetterless and free,  
On wings untried before, to mount and be  
For ever with the Lord—and on the day  
Which Jesus made the holiest of the seven  
To leave the church below for that of heaven!

His glorious change was his—'twas his, the song  
Unmixed with tones of earth, to hear and sing,  
Singing amid the crown'd, adoring throng.  
'Twas his fresh joy to heaven's courts to bring,  
'A new voice was heard before the throne,  
Other harp gave forth its joyous tone.

*Death in the house of God—oh! it was meet "*  
*That holy man should die on holy ground,*  
*Though at the threshold stayed his entering fest; "*  
*Though in his sacred desk he ne'er was found,*  
*He, looking upward, saw he already trod*  
*The living temple of the eternal God.*

S.S.J.

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### OUR BRETHREN.

BY JOHN C. MOSSIE.

HAST thou a brother unreclaimed—  
 A sister yet in sin—  
 Who, though they listen to the truth,  
 Feel not its power within?  
 Oh, pray for them!—pray day and night,  
 That they may yet discern aright.

Thou answerest:

“All my father's house  
 Are servants of the Lord;  
 They bless the Father for his Son,  
 And reverence the Word.”  
 Are *all* thy Father's house, O youth,  
 Humble adorers of the truth?

Nay, nay; I tell thee they are not.  
 “O yes, they are!” What! *ALL*?  
 Whom dost thou, then, thy brethren term?  
 And whom thy Father call?  
 God is the sire of *all men* named;  
 Say, are thy brethren *all* reclaimed?

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### THE CALLING OF GOD.

NOT always as the whirlwind's rush  
 On Horeb's mount of fear,  
 Not always as the burning bush  
 To Midian's shepherd seer;

Nor as the awful voice which came  
To Israel's prophet bards,  
Nor as the tongues of cloven fame,  
Nor gift of fearful words.

Not always thus with outward sign,  
Or fire or voice from heaven,  
The message of a truth divine  
The call of God is given !  
Awaking in the human heart  
Love for the *true* and *right*—  
Zeal for the Christian's better part,  
Strength for the Christian's fight.

Nor into manhood's heart alone  
The holy influence steals :  
Warm, with a rapture not its own,  
The heart of *woman* feels !  
As she who by Samaria's well  
The Saviour's errand sought—  
As those who with the fervent Paul  
And meek Aquila wrought.

Or those meek ones whose martyrdom  
Rome's gathered grandeur saw,  
Or those who in their Alpine home  
Braved the crusader's war,  
When the green Vaudois, trembling, heard,  
Through all its vales of death,  
The martyr's song of triumph poured  
From *woman's* failing breath.

Or, gently, by a thousand things  
Which o'er our spirits pass,  
Like breezes o'er the harp's fine strings,  
Or vapours o'er a glass,  
Leaving their token strange to view  
Of music or of shade,  
The summons to the *right* and *true*,  
And *merciful*, is made.

Oh, then, if beams of truth and light  
 Flash o'er the waiting mind,  
 Unfolding to our mental sight  
 The wants of human kind—  
 If brooding over human grief  
 The earnest wish is known,  
 To sooth and gladden with relief  
 An anguish not our own!

Though heralded with nought of fear,  
 Or outward sign or show—  
 Though only to the inward ear  
 It whispers soft and low—  
 Though dropping as the manna fell  
 Unseen—yet from above—  
 Holy and gentle—heed it well!  
 The call to truth and love!

## INTELLIGENCE.

### DOMESTIC.

#### CONTRIBUTIONS TO BUNYAN CHAPEL, GREENWICH.

*From May 22 to June 21.*

	£	s.	d.
Amount already advertized ... ..	179	15	6
Cason, Mr. W., Eye ... ..	1	0	0
Collyer, Rev. W. B., D.D., L.L.D., Peckham, by the hands of ...	5	0	0
Cotman, Mr. R. S., Blackheath Hill ...	1	0	0
D. F. T. ... ..	1	0	0
Edwards, James, Esq., Lyme... ..	1	1	0
Evans, Mr. J., Holborn Hill ... ..	1	0	0
Friend, a, Camberwell, (B.) ... ..	0	10	0
Hoare, Mr. J., Deptford, ... ..	1	0	0
Russell, Mr. J., Deptford ... ..	1	0	0
Saunders, Mr. J. E., Upper Thames Street ... ..	1	1	0
Wall, J., Esq., Bromley, ... ..	1	0	0
Winks, Mr. J., F., Leicester ... ..	0	10	0
Woodrow, Mr. G., Kent Road ... ..	0	10	0

LONDON.—The Rev. Robert Ainslie, at a late meeting of the London City Mission, made the following appalling statement:—

The population of London is now about 2,000,000 ; a ninth part of the population of England, Wales, and Scotland. These are residing within a radius of eight miles from St. Paul's Cathedral. After the most careful calculation, embracing all places where the doctrines of Christianity are *professedly* taught, and excluding none but Jews' synagogues, the number amounts but to 618, affording accommodation for 497,678 persons. Three-eighths of the whole population, Dr. Chalmers calculates, may be considered as legitimate absentees, amounting, in London, to 637,358 : so that if every place were full, 511,252 persons, according to the population of 1831, would be compelled to be absent. The increase of the population during the last five years amounts to about 353,712. If, by the variation of congregations, 100,000 of this number are regularly accommodated, and 124,962 are legitimately absent, then the remaining 128,750 must be added to the 511,252 ; making a total of 640,002 neglecting public worship in London !

EDUCATION STATISTICS.—The following notice appears in the last Report of the Sunday-School Union:—

The resident population of England and Wales, in the year 1831, amounted to 13,897,187 ; which number, at the usual rate of increase (one and a half per cent. per annum), must have become 14,400,000, when the education inquiry was made and answered. At that time, the children under instruction at infant and other daily schools, being 275,947, were nearly nine per cent. ; and the children who attended Sunday schools (being 1,548,890) were nearly eleven per cent. of the above population—the proportion of children from five to fifteen years of age being twenty-four per cent. of the entire population, as was ascertained by enumeration in 1818.

The Eighteenth Annual Conference of the Primitive Methodist Connexion commenced at Sheffield on Friday, the 19th of May, and closed its sittings on Wednesday,



the 24th. The state of the Connexion is as follows:—65,277 members, 450 travelling preachers, 5,843 local preachers, 923 chapels; being an increase for the year of 2,971 members, 47 travelling preachers, 953 local preachers, and 121 chapels.

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### FOREIGN.

UNITED STATES.—The minutes of the several annual conferences for the year 1836, as finally made up and published at Cincinnati, exhibit an increase of 4,540 members in the Methodist Episcopal Church..... Though the accession to our numbers the past year is not so large as we could have wished, or as we had anticipated, yet it furnishes cause of thankfulness to God that he has owned the labours of his servants, in this department of his church, even to this extent.

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### RECOMMENDATIONS OF BOOKS.

OUR readers of taste, who possess souls formed for the admiration of true poetry, will award us their best thanks for directing their attention to MR. CONDER'S new volume, called, "*The Choir and the Oratory; or, Praise and Prayer.*" Had Dr. Johnson lived to see it, he must have acknowledged his error in denying the possibility of the muse suitably employing her powers on sacred topics.

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We have much pleasure in recommending a small volume, just published by the Religious Tract Society, eminently adapted to put into the hands of young persons tempted to the indulgence of scepticism. It is a "*Memoir of the last illness and death of the late W. T. Buchanan, Esq., of Ilfracombe.*" By the late W. SHEPHERD, Esq." It happily combines fact and reasoning on the most important topics which can occupy the human mind.

*"Self-Communion*, by the REV. J. MORISON, D.D.," is a small but interesting and valuable book, leading its readers to close self-examination, and supplying them with the means of ascertaining their true state before God. We cordially urge its general distribution.

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We are glad to see that Messrs. Newbury and Terry have just published the *twelfth* edition of "*Palmer's Scripture Catechism*." We hope its usefulness will be thus extended.

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We have read, with great pleasure, a little book, the fourth edition of which has been just issued by our publishers, called "*The Morning Walk*." It has been published for the benefit of an orphan family, and on this, as well as on other accounts, ought to have a large sale.

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Every discovery in science, shall, sooner or later, be brought to bear on the extension of the truth. Human ingenuity has latterly been devising means by which the blind, through the medium of the touch, shall be enabled to read; and already have the committee of the Religious Tract Society produced six tracts, at a very reasonable price, beautifully executed, for the use of those who cannot see them. We earnestly pray for their success in this holy and benevolent object.

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We are delighted to notice the character of two sermons preached before the London Missionary Society, and a third before the Baptist Missionary Society, by the Rev. Messrs. Ely, Foster, and J. H. Evans. They are all filled with the spirit of active devotion. They recognise the Christian obligation to labour, and tend to shame the Christian church out of its sleepy condition. We entreat our readers to purchase and read them, and to be devoutly thankful that such sermons are becoming more frequent than they formerly were.

Messrs. Simpkin and Marshall have published a neat little fourpenny book, which contains some useful pieces appropriate for young people. It is entitled "*Dialogues and Pieces of Poetry, suitable for committal memory, by young persons in Sabbath-schools.*"

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Mr King's delightful musical publication, entitled "*The Millennial Star*," has, during its periodical issue, been more than once commended to our readers. We are happy to see it completed, and forming a valuable addition to our sacred music. It is gratifying to see increasing attention to the manner in which the praises of God are sung in our sanctuaries and families, and we thank Mr. K. very cordially for this contribution to the musical treasury.

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Our excellent friend, the Rev. Dr. Draper, of Southampton, has just laid the junior part of the community under increasing obligation, by the publication of two very excellent little volumes, entitled, "*The Miracles of the Lord Jesus*," *first and second series*. They amply deserve, and we willingly pay them, our warmest commendation.

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A plain, spirit-stirring sermon has been published by the REV. T. SMITH, of Staly-bridge, on "*The duty of God's people in their greatest difficulties.*" It is sold by Wightman.

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The Religious Tract Society, ever intent on the promotion of scriptural piety in these days of excitement, have drawn from obscurity another of the beautiful pieces of divinity produced in the seventeenth century. It is "*On Rejoicing in the Lord Jesus in all cases and conditions.*" By ROBERT ASTY, of Norwich." It is a beautiful book, worth fifty of some of those which are making ten times the noise it is likely to make.

## SUPERFICIAL PREACHING.

WE occasionally hear some complaints of the preaching of this age, as being more superficial than formerly, and less calculated to make man think and reason correctly. It is said that important doctrines are not so frequently and thoroughly discussed, and the churches are not so well initiated into the elements of Christianity. Such complaints are made more particularly of the preaching within the last few years.

I am far from thinking the ministers of the gospel perfect, or believing that there can be no further improvement in the general style of preaching. I hope that we, who are preaching now, shall learn to preach more as the apostles did before we die, and that our sons will excel us in presenting the simplicity and power of the gospel to this dying world. But still, I think there has been a great change for the better, in the general style of preaching within the last few years. The relation which man sustains to the divine government, the nature of his sinfulness, as that of a disobedient child, and the simplicity of the way of salvation, by a ready and full submission to God, through the redemption that is in Christ Jesus, and the sanctification of the Holy Spirit, are presented with much more clearness and simplicity than they formerly were. The vain, or *deep* philosophy of the dark ages is more discarded, and the preacher makes it a more direct object to preach the gospel, without reference to old modes of theological reasoning, or to the systems of reputed fathers of

divinity. The ministers of this day are more daring. They run the risk of believing what Jesus Christ said, and of preaching what Paul, and Peter, and John preached, without disturbing the fathers to ask them whether these simple instructions will coincide with their systems. Some of these fathers, who have not yet fallen asleep, are troubled with this daring spirit. The rejection of old theological terms and phrases is sacrilege in their view; although their places may be supplied by bible language. Could I, when a child and youth, have heard such preaching as I hear now, I am sure my mind would have much sooner come to a clear view of the way of salvation. My ruin and my remedy would have sooner been visible, and the early part of my Christian course would not have been so swampy.

I know not, however, but the preaching of this day may justly be called superficial. A man who is walking pleasantly along on the highway is more fully on the surface of the earth, than one who is plodding his way in the miry ditch by the side of the road. And though the man on the straight highway might be carrying ten times the burden, he would appear light loaded to the laborious mudman, and appear to be getting along too easy. Under the toil and vexation of his wading, he might exclaim to the man walking upon the hard surface, "Sir, you are not orthodox. You are not down into the work. You seem to be going easy, but you cannot be going sure. Here is the track of the fathers. I am just stepping into the foot-hole of Dr. A., and in his track I feel my feet resting on the old platform,

You had better step down here, so that we may keep along together." The highway traveller replies, "Sir, I tried that way a long time, and came near spoiling all my joints in drawing my feet out of those deep tracks. I learned that there was a *highway* for the ransomed of the Lord to pass over, and since I have found it, and tried it, I have no disposition to go back into the mud. I can carry a much heavier burden here, and at the same time progress more rapidly and more joyfully. I find the simple gospel sufficient to help me along here, without the tracks of the doctors, or the aid of the high doctrinal authors."

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#### A HINT IMPROVED.

A DEVOTED and faithful minister of Christ, preaching to one of the largest congregations in London, once made this observation :—If every individual now present, who has felt the grace of God transforming their hearts, and making them new creatures in Christ, were to select some unconverted relative or friend, and to interest themselves in every possible way for the salvation of their souls; to be earnest in prayer, and persevering in their efforts, for the object they should select; who can tell what good might be done in this way." One who was present selected a female friend, of an amiable and affectionate disposition, but at that time without the grace of God; she was immediately made the object of earnest prayer; she was told, by letter, how much the salvation of her immortal soul was desired by her friend, and appointed a time, when her eternal interests were to be matter of special prayer. She was entreated at the same hour to be earnest in prayer for herself: the Lord was pleased, in mercy, to hear and answer

prayer on her behalf; every letter became more encouraging, until, at the end of two years, her friend received the cheering intelligence from her, that having given up her heart to the Lord, she was now about to give herself to his people, by becoming a member of a Christian church. Seven years have passed away since that time, but she has been, and still is, a consistent and useful member of that church.

This is written, simply to give one instance of what may be done by individual effort, attended by the blessing of God. It is a rare thing to meet with a Christian who has not an unconverted relative or friend. Oh! that every Christian, whose eye may glance over this page, would select an object in the same way. If we pray earnestly for the blessing of God to attend us in our efforts, we have every reason to expect it. This is a quiet way of doing something for the glory of God, in which the most timid female need not fear to engage. I believe a letter, written in a kind, affectionate manner, has often done more to impress the mind than two or three sermons. It must be pleasing for Christians to reflect, that with regard to their relatives and friends, they have done what they could. When we reflect on the love of our Saviour to us, we must feel anxious that all our friends should know and love him too.

We'll point to his redeeming blood,  
And say, behold the way to God.

L. II. A.

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#### LET EVERY ONE TRY.

WE live in a day when every individual in the church of Christ might find something to do, and in which, if he honestly aim to promote the *divine glory*, he might expect a blessing to attend his *efforts*; no one ought to continue idle or inactive *under the idea of inefficiency, or want of ability.*

while there are so many instances in which God has honoured the weakest instrumentality, and made the "weak things to confound the mighty." A case of this kind has lately come under the notice of the writer. It was this:—An active devoted minister was preaching to a village congregation in the New Forest, Hants, and took occasion to impress his hearers with the necessity of doing something for the welfare of immortal souls. There was in the congregation a poor man, apparently without influence or talents; his conscience was roused, but he felt incompetent; still his mind was exercised with a sense of duty, and the question with him was, "Lord what wilt thou have *me* to do?" At last he determined to invite some of his friends to assist him in opening a prayer-meeting, at a distant place, in an obscure part of the forest, where there were a number of persons living without God, and destitute of the means of grace: he consequently prevailed on several others to go with him, and a room was opened for prayer. They continued for a time to act together, until his companions fell off by degrees, and he was left to labour alone. He then felt a difficulty in filling up the time, and was obliged to read and expound the word of God. Thus by prayer and reading, with occasional remarks, he interested and edified the people. By these exercises his gifts improved, and he at length tried to preach. At the same time the congregation increased till the house became too small; a chapel was ultimately built; a blessing attended the word; sinners were converted to God; a church was formed. The Lord added to it such as were saved, until, at this moment, there is a church of nearly seventy members, a congregation of upwards of three hundred, a sabbath-school of ninety children, and the work of God still going on. All this has been effected, within a very short time, *through the instrumentality of this poor man.*



Here is, then, an example worthy the attention of the members of every Christian church. Let us ask them, what they have done for God, and for immortal souls, what they ought to do, and what they intend to do. There is manifest encouragement for them to make the attempt; for "it is not by power or might, but by my Spirit, saith the Lord." Let them gird themselves to the work, and go forth without delay, leaning upon the arm of Omnipotence, and they shall not lean in vain, neither shall they labour in vain.

T. T.

*Forton, June 7th, 1837.*

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#### SAYING AND DOING.

"Religion hath no place in his heart, house, or conversation; all he hath lieth in his tongue."

BUNYAN.

OFTEN have I been struck at the melancholy union so frequently met with in the days in which we live; a loud and a specious profession of religion, with an ungodliness of heart that cannot be disguised, and an immorality of conduct that can scarcely be said to court concealment.

In the limited circle in which the writer moves, how many could he point to, without violating the broadest charity, who fall under this description! And the reader must have been placed in circumstances singularly felicitous, indeed, if no such character has come under his notice.

I refer not to the great mass of purely nominal Christians, who form so large a proportion of the inhabitants of our land. These are Christians only by the concession of courtesy, on the one hand, and their own tacit claim on the other. To expect to find Christian principle and conduct in such persons as these, were equally foolish as to look for grapes on

thorns, or for figs on thistles. But I allude to those who avow a decided attachment to religion, the tone of whose profession is as high, and in some cases higher, than that of genuine saints, who would pass off, on a superficial acquaintance, as very excellent men, nay, some of them as very decided Christians, who are well acquainted with divine revelation, and can talk fluently and feelingly on its various doctrines, who are rigid sticklers for orthodoxy, and very intolerant to the errors and vices of others, who are frequently distinguished by their zeal for the public honour and prosperity of the gospel, and forward in supporting it in the places where they reside. It is to such I refer; and it is affecting to think, that there are so many of this description whose tempers and conduct are in palpable contradiction to the spirit of their profession.

How many are there who repair to the house of God as regularly as the first day of the week returns, who take their place with his genuine people, in whose behaviour, as hearers of the gospel, there is nothing to blame, frequently much to admire, who listen with attention, and much apparent interest; nay, who frequently feel a real and an unaffected interest of a certain kind in what is spoken, whose heart can kindle into as warm a glow of admiration at the talents and eloquence of the preacher as any heart in the audience; who imagine that they feel a proper indignation at the vices the preacher declaims against, and the odious deformity of which he labours to expose; who flatter themselves that they feel the melting of sacred affection, when the strength and tenderness of the Saviour's love are skilfully brought before their mind; and who, when they leave the house of God, are the most forward in lauding the preacher, if he has succeeded in interesting them, and the loudest in professing their attachment to the doctrines which he taught, and the pre-

cepts which he inculcated, of all the group who retire with them from the sanctuary? How many are there of this description, whose consciences are as truly dead to everything like an evangelical sense of guilt and danger, and whose hearts are as unaffected by all that is melting in the Saviour's love, as theirs who never heard of him, or who avowedly despise him; who listen from week to week to the threatenings of the law, and the denouncements of wrath,—proclaimed in language which God himself has furnished, and which he has clothed with terror,—without being alarmed. These tremendous fulminations strike on their consciences like the winter sun-beams on the rock, enlightening and playing on the surface, but leaving all beneath as cold and as hard as before. They may feel awed and impressed while the dreadful words of the preacher are on their ear, but they refuse to be permanently alarmed. By a fatal delusion, they suppose these communications are exclusively made to others around them, while, in point of fact, this is the only portion of the sermon which is truly addressed to them.

These persons, too, can listen to the most affecting delineations of the Saviour's love, in which the divine dignity of his nature, and the matchless severity of his sufferings, are brought before the mind with a freshness and a truth that melt the heart of the genuine believer into the purest and most ardent affection, without any emotion whatever. Or if they experience anything like feelings, it is that natural tenderness, of which the heart must be hard indeed ere it can completely divest itself; and which would flow just as readily at the cunning tale of the poet or novelist, whose only aim was to touch the sensibilities of the heart. To such hearers of the gospel, the preacher is still but as the very lovely song of one that hath a pleasant voice, and can play well on an instrument; for ere the voice of the

speaker has ceased to sound in their ears, their hearts, perhaps, have conceived, and are willingly cherishing, some impure or envious, some covetous or resentful passion, and the Redeemer and his love are as completely banished from their bosoms as if they had never occupied a place in their thoughts.

Let not the reader suppose that this is a mere picture of the imagination. It is, alas! a delineation of truth, in which, were it not for a ruinous self-deception, by which many of this class are blinded, they would readily detect the lineaments of their own moral character.

If we follow these men from the house of God, where, as we have remarked, their conduct is becoming—accompany them into the world, and mark their conduct in the business of life, and in their intercourse with their fellow men,—where is the power of that religion that demands the strictest conformity of the lips to the love of truth, and of the conduct to the rule of integrity? How often, alas! would you find them overreaching and deceiving all around them, as if they had embraced the creed, and were rigorously acting on the principles, of the darkest, selfish system, the folly and wickedness of man have ever dreamed of, and were utter strangers to the religion of Christ, which does not merely require the strictest adherence to truth and righteousness, but, by warming and expanding the heart by a pure and a heavenly benevolence, teaches her disciples to regard their fellow-men as brethren, and to promote their interests with something like the zeal and alacrity with which they pursue their own?

But, again, follow this class of professors from the house of God, where their attendance may be regular and seemingly devout, into the retirement of the domestic circle, where they have succeeded in shutting out the keen and inquiring eye of the world, *and have shaken themselves free from the shackles of*

public sympathy and public opinion ; and do you find them there exhibiting the necessary proofs that their hearts have evinced the power of the truth ! No ; you will there be doomed to listen to the sour and sullen, perhaps the bitter and boisterous severity, of an unkind husband and cruel parent. You will find the man, whose gentle and courteous manners in public secured the good opinion, perhaps the applause, of the world, leaving all this gentleness and courtesy behind him, when he steps into the family. You will find the eye that was taught only to smile on those without, is met by those within the domestic circle only with trembling and fear ; and the tongue that uttered nothing but the accents of kindness abroad, lifted up at home only to command the submission of slaves. To use the words of an old, but an admirable writer : " Thus say the common people that know him—a saint abroad, a devil at home. His poor family finds it so, he is such a churl ; such a railer at, and so unreasonable with, his servants, that they neither know how to do for or speak to him." There you will find the man so exemplary in his attendance in the house of prayer, rarely, if ever, surrounding the domestic altar, and offering to God the family sacrifice. And is it unreasonable to conclude that the hearts and consciences of these men are utterly uninfluenced by the power of the gospel ?

But I can conceive individuals belonging to this class, carrying their religion both into the world and into the family, and yet failing in their closets to furnish the necessary evidence that the gospel has really obtained a hold of their heart. You may find the strictest integrity marking their public transactions ; a high-toned benevolence, and a proverbial generosity, distinguishing their public character. And you may find them in the family, dispensing no inconsiderable share of the happiness, and diffusing

around them many of the blessings, that encircle an affectionate husband and a tender parent ; and discharging, too, with some measure of regularity, the duties of domestic religion ; and yet you may have abundant reason to conclude that their hearts are utterly destitute of vital Christianity.

The integrity of their public character, and their attention to the forms of religion, may be purely mechanical, the results of certain habits, formed during the course of a strictly religious education, they owed to a pious parent or guardian. All the gentleness they discover in the domestic relations of life may be accounted for on the principle of constitutional sweetness, possessed often in a higher degree by natural men than by the subjects of divine grace. For follow these men into the secrecy of the closet, or into the sanctuary of their own thoughts, and how is it that you discover no longer that regard to religion which marked their public and domestic character ? How is it that you find the duties of secret religion, such as prayer and the reading of the scriptures, either totally neglected, or practised with a formality and listlessness, worse, perhaps, than neglect itself ? How is it that you find envy, impurity, resentment, swaying, without restraint or resistance, their sceptre over the heart ? Simply because they are strangers to that first principle of all true religion, the love of Christ, which, in its influence and operation, is limited to no time or place, but, like the principle of vitality in the animal system, lives throughout the whole, and extends its quickening and invigorating energy to the minutest fibre of the frame.

A—D.

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#### PRAYER MEETINGS.

*I HAVE frequently, when returning from a prayer meeting, been grieved to think how little success had*

attended the means used, and have as frequently asked what could be the reason.

The first thing which appears as an obstacle, is, long praying. There has been a great deal of time spent to very little purpose; the first five minutes are spent in introduction, and the remainder in asking for blessings with as much seeming indifference as if an answer was not desired; by this means the spirit of the duty is lost, and it becomes a drudgery.

Another evil is, not keeping to the point of present blessings. Our Saviour, by his apostle, says, "ye ask and receive not, because ye ask amiss." But it may be asked, how are we to pray? Our Saviour answers the question, "But ye, when ye pray, use not vain repetition, as do the heathen, who think that they shall be heard for their much speaking; be not ye like unto them." We may perceive at once, that we should come with child-like simplicity, and state our wants, pleading to have them supplied just now, for now is the accepted time, now is the day of salvation. We are nowhere commanded to ask for a supply of grace for to-morrow, but to day, if ye will hear his voice, harden not your hearts. I am persuaded that we lose much by not bringing the matter to the point; we want a blessing, and we want it now; our heavenly Father waits to bestow it; what hinders? We are sure the hindrance must be in us; we cannot for one moment admit the thought that it is on the part of God, for if he withheld not his only begotten Son, shall he not, with him, also freely give us all things. The hindrance must therefore be on our part, and it becomes us to examine and try ourselves by the word of God, and see if there is any wicked way in us, and plead with God to be led in the way everlasting.

A third thing is, a want of faith in God, and a hearty reliance on the promises contained in his word. Without faith it is impossible to please God.

We are nowhere promised we shall receive a blessing merely because we ask for it (we must ask in order to receive); but unless we exercise faith on the Son of God we shall not obtain what we desire. Our Saviour says, in the 11th chapter of Mark, and at the 24th verse, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

In conclusion, allow me to say, there are four particulars which require special attention, in order to this means of grace proving effectual.

The first is, to avoid long praying.

The second is, to keep in view the necessity of pleading for what we need at the present time.

The third is, to come in faith, nothing wavering.

Lastly, but not of the least importance, is, united effort. The church should be united as the heart of one man, to plead with God for the prosperity of Zion. Then should we not have to exclaim, "our leanness, our leanness."

Our cheerful song would oftener be,  
Hear what the Lord hath done for me.

Then should we see sinners inquiring their way to Zion with their faces thitherward; we should then be led to exclaim, "Who are these that fly as a cloud, and as the doves to their windows."

A CONSTANT READER.

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#### THE FIRST SABBATH.

It was the *seventh* day—and the work was finished! A solemn calmness reigned over the earth, and nought disturbed the stillness of the scene save the rippling of the clear and glassy brook, and the rustling of the leaves as the gentle zephyr passed through the trees of the forest. The dazzling light of the then young sun



shone with such splendor as to cause the eye to turn from the yellow banks of clay which rose in graceful evenness on either side of the river, and relieve itself by gazing upon the green level herbage of the earth. The lofty trees, which had sprung from the ground in a moment, waved to and fro with the breeze, and appeared to look upon the smaller products of the land, as if they knew their greatness. The sea, which rose in small and gentle ripples as the wind passed over it, had not an object to disturb the sight, save here and there a speck of land, standing like a resting spot for the wearied birds of the air to place their feet upon, or as an emblem for man to know that in the midst of danger there is hope. No bark had yet passed over its bosom to carry produce from one land to another, or promote the social and commercial intercourse of different nations ; no "floating battery," whose cannon's roar would move the very waters, had yet traversed its breast ; but its surface stood unbroken and untouched. The "blue etherial sky," which formed a grand lofty arch above the earth, had not a cloud to contrast its clearness with, but at a distance seemed to stoop and welcome with a kiss the mountain's top, which rose as if aspiring to a greater height than its Maker had bestowed upon it. The whole world looked *new* ; the earth and the air, the sea and the sky, all appeared *fresh* and sublime. The grandeur of the earth was far above the rest of the elements, for its solitude made it more beautiful, its desolation more lovely !

It was the first resting-day of the world, and the Lord had chosen it for himself. It was the institution of the Sabbath, and God solemnized it as an example for man hereafter to follow. The toils of the six were over—the earth and all that was therein had been finished, and the Lord paused and gazed upon the labour of his hands, and pleasure was in his bosom. As he looked upon his work, the trees

bowed down their lofty heads in humble adoration, the rippling noises of the waters ceased—the winds lulled into a death-like calmness—and the sun stood motionless; they knew their Maker was before them; and they venerated his presence.

The day was slowly passing away, and as the curtain of darkness gradually dropped in the west, the moon, that glorious orb of night, gently raised her's in the east. Her brightness was different from that which had just departed.—'Twas not that sharp and piercing light which dazzles and injures the eyes, but was so soft and delicate that it was sweet to look upon. She rose, and made the scene which had before looked beautiful now look sublime. The stars burst forth and bespangled the blue canopy of heaven. The planets threw their little streams of light upon the world, and all bore a heavenly appearance.

The moon ascended high in her course—the *first* Sabbath had departed—and the eighth day was fast approaching.

ALPHA.

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#### CONGREGATIONAL SINGING.

A REVIVAL of religion is always a revival of singing. It was so at the reformation. But congregational singing was no invention of the reformers.

It was the renewal, Mr. Latrobe remarks, of a practice adopted in the earlier ages of the church, which had, indeed, decayed amid the general corruption, but which was ever renewed with the least semblance of real religion. Thus the Albigenes, during the hottest season of their persecutions, are represented as cheering themselves, in the very prospect of death, with singing the psalms and hymns of their church. In the same manner, the disciples of Wickliff and John Huss cherished psalmody, as richly *conducting to godliness*. The Bohemian brethren

published a hymn-book with notes, from which it is evident, that "the melodies therein used originated in the chants to which the ancient Latin hymns of the church were sung." The reformers of the succeeding century, Luther, Cranmer, Calvin, Beza, Knox, and Zuinglius, equally encouraged congregational psalmody. Among these, however, Luther stands pre-eminent. He was a man of great musical talent, fostered by the opportunities afforded him in the Romish church, of which he seems to have availed himself with the same largeness of soul which characterized his actions in a more important field of labour. The high estimation in which he held music, was the result of a cultivated taste and an accurate knowledge of mankind. "I verily think," said he, "and am not ashamed to say, that, next to divinity, no art is comparable to music." "We know that music is intolerable to demons." With this idea, therefore, we need not wonder that he made it a prominent feature in his public services. The tunes introduced by him were of the same choral stamp as those of the United Brethren. . .

In England, already in the reign of Henry VIII., psalms were much sung by all who loved the reformation. Some poets, such as the times afforded, translated David's Psalms into verse; and it was a sign by which men's affections to that work were everywhere measured, whether they used to sing these or not. A clause in the act of uniformity, 1548, authorized this practice: "Provided also, that it shall be lawful for all men, as well in churches, chapels, oratorios, or other places, to use, openly, any psalm or prayer taken out of the bible, at any due time, not letting or omitting thereby the service, or any part thereof mentioned in the said book." The general practice "was, to sing before and after morning and evening prayer, and also before and after the sermon." When Sternhold's Psalms, which had

been at first "composed for his own solace," were completed by Hopkins and others, this clause in the act gave authority for their public use in the church. The allowance permitted to this version was, in the opinion of Heylin, "rather a connivance than an approbation, no such allowance being anywhere found by such as have been most industrious and concerned in the search." So great was the zeal with which the reformers cultivated psalmody, that psalms and hymns are termed, by Burney, the opera songs of the fifteenth and sixteenth centuries. In the year 1551, Roger Ascham thus writes from Augsburg:—"Three or four thousand singing at a time in a church in this city, is but a trifle." According to Beza, the Huguenots, at Paris, assembled in the *Prez aux Cheres*, "and did nothing for many nights but go about in great numbers singing psalms," joined by the king and queen of Navarre. About the same time writes Bishop Jewell to Peter Martyr: "A change now appears visible among the people; which nothing promotes more than the inviting them to sing psalms. This was begun in one church in London, and did quickly spread itself, not only through the city, but in the neighbouring place; sometimes, at Paul's Cross, there will be six thousand people singing together."

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#### DISCOVERY OF SIN.

: "Be sure your sin will find you out."

Why will it? Because you cannot hide it from God. "His eyes are in every place beholding both the evil and the good;" and "all things are naked and open unto the eyes of Him with whom we have to do." Did any one ever cover his sin and prosper? Not for long did he. Adam was the first that *tried to conceal his transgression*. In the cool of the

day, when all was silent and serene, he was suddenly startled by the sound of a voice, "Adam," saith the Lord, "where art thou?"

Cain was the next to imitate the same foolish experiment. The deed was done, and he vainly hoped it was unknown; but how must his conscience have stung him with guilt, when the Lord addressed him from heaven, saying, "Cain, where is Abel thy brother?"

"We are verily guilty concerning our brother," said the sons of Jacob. "God hath found *out* the iniquity of his servants." Their cruelty to their brother was for a long time hid, but how mysteriously did God work to cause it to find them *out*. It is all concealed, thought one; it is secure in my tent underground; who can see it? But judge of his surprise and shame, when Joshua said, "Achan, tell me what thou hast done?" My master is in the house, thought the servant; he cannot know it; I will run after this stranger. He goes; but on his return, "Gehazi," said the prophet, "whence comest thou?" How confounded must this wicked servant have felt; he knew the meaning of the question, and was immediately covered with the punishment of his sin. "David," said Nathan, "thou art the man." "Jonah, why hast thou done this?" said the terrified mariner, after Jonah's sin had been forced *out* by the violence of the storm. "I have sinned," said Judas, as he threw down the thirty pieces of silver, "in that I have betrayed the innocent blood." This act, and the one which quickly succeeded it, fully prove how unbearable a guilty conscience is. No doubt the two hypocrites thought all was safe; their deed would never be detected; but the voice of Peter pierced through the flimsy covering of mere profession, and brought *out* their sin to public view. "Ananias," said he "why hath Satan filled thine heart to lie? To *keep back* part of the price?"

These examples speak loudly, and confirm, to a certainty, that all sin, however secretly committed, or successfully concealed from man, is nevertheless distinctly known unto God. What a disclosure will be made at the final judgment! May I ask you, reader, if your sins have been acknowledged? your guilt concealed by the blood of the Lamb? Are you deferring this important business? Take heed that that day cometh not upon you at a time when you are least expecting it—for then, if unpardoned, the secrets of your heart will be disclosed—sentence will be pronounced, and all hope of forgiveness, deliverance, or ease, will be for ever taken away.

*East Grinstead.*

T. C.

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#### THE RIVER OF DEATH.

DEATH has been frequently compared to a river, which we are all rapidly approaching, and eternity is called the country beyond. The writer and readers of these lines may well enough be supposed to have already gone over one half the distance necessary to bring us to this apparently, and, in many respects, really formidable stream. During our journey thus far, we have not only sought to procure subsistence by the way, but to accumulate something for the future; some of us grasping at wealth, some at honour, some at rare attainments in human learning. But have we all duly considered this important question: *Are our accumulating treasures of a kind to be carried over the river, either sent forward to await our own landing upon the opposite shore, or as part of our baggage at the time of passing?* Should it prove otherwise, we must find ourselves under the terrible necessity of leaving them all in a world which we can never again visit, and doomed to endless penury. Now the word of God has decided that when we leave this world "we can carry nothing out

of it."—The only feasible attempt, therefore, is to send our treasures forward, so as to have them laid up in heaven against our arrival. But how shall this be accomplished? Neither gold nor silver can be sent across the river in our way; houses and lands still less; bank paper is not current there; the honour that comes from man, as also mere human knowledge, seem equally valueless beyond the tomb. But remark, *all these things are the rewards of human labour undertaken for self alone.* But there is such a thing as expending our strength in the service of God, and lo, here we find the solution of our difficulties: for such labours meet their chief reward beyond the fatal stream. The Divine promise, in relation to them, as we may gather from various parts of the bible, is present maintenance, but the chief payment is after death. Here, then, is the means of sending before us all the earnings of our lives. We may render the matter secure, that when we pass into eternity we shall go to our treasures, not leave them behind. Should the reader question the certainty of the affirmations here made, the word of God comes in proof; "Who (i. e. God) will render to every man according to his deeds; to them who by patient continuance in well doing, seek for glory, honour, and immortality, eternal life." (Romans, ii. 6, 7.)

On the other hand, let the man know who labours for this world, he is laying up wealth only to leave it for ever, and just in proportion to his gains will be the loss which he is inevitably and speedily to sustain. Let him affix the label to each successive addition to his fortune—*this is to be left behind when death calls for me*; in this manner he may escape that most bitter disappointment which awaits every *inconsiderate* lover of earthly good. All who labour for earthly treasures ought fully to keep in mind, *their reward is to be upon earth, and must be left here whenever they are called into eternity.*







## BRAINERD'S TOMB.

[With an Engraving.]

FOR the drawing which has enabled us to present the annexed engraving to our readers, we are indebted to the kindness of the Rev. Dr. Cox, of Hackney, who sketched it on the spot, during his tour in the United States with the Rev. Dr. Hoby. Our readers are aware that the tomb of Brainerd, a man most eminently devoted to God, and remarkably successful in a most unpromising field, is at Northampton, in New England, a town which enjoyed the labours of the very eminent President Edwards. In Drs. Cox and Hoby's volume, "Religion in America," we find the following account:—

"Brainerd's tomb attracted us twice to the burial ground: it is a plain black slab, supported on five small fluted pillars; a marble tablet in the centre bears an inscription to the memory of the man of God whose ashes repose beneath. Brainerd is a name enshrined in every Christian's heart who has read of his devoted labours; his memory will live without the aid of an eloquent epitaph; but the simple record ought certainly to be engraven with some regard to taste; as it is, one's thoughts are diverted to notice, and to regret, the inattention, even to ordinary rules, in an inscription, by such a division of words. The lines are as follow:—

SACRED TO THE MEMORY  
OF THE REV.  
DAVID BRAINERD A FAITH-  
FUL AND LABORIOUS MISSIONARY  
TO THE STOCKBRIDGE THE  
DELAWARE AND THE SUSQUE-  
HANNAH TRIBE OF INDIANS  
WHO DIED IN THIS TOWN  
OCT. 10, 1747 AGED 30.

The early age at which Brainerd was removed rendered an epitaph on the tomb of a yet younger inhabitant of the grave close by peculiarly impressive:—

‘ There was a time, that time is past,  
When, youth, I bloomed like thee ;  
A time will come, ’tis coming fast,  
When thou shalt fade like me ’ ”

#### SCRAPS FROM THE EDITOR'S PORTFOLIO.

REDEMPTION OF TIME.—An extract, found amongst the papers of one who has now exchanged time for eternity:—

“ You may be indifferent about your improving time, but time is not indifferent whether to pass by or not; it is determined to continue its rapid course, and hurry you into the ocean of eternity, though you should continue sleeping and dreaming through all the passage. Therefore, awake, arise, exert yourselves before your doom be unchangeably fixed. If you have any fire within you, *here* let it burn; if you have any active powers, *here* let them be exerted; here, *or nowhere*, and on no occasion. On the day of judgment are you not afraid lest you should miss some of your friends, or some of your families there? or that you should there see them move off to the left hand, and looking back with eagerness upon you, as if they would say, “ *This is my doom through your carelessness* ;” had you but acted a faithful part towards me while conversant with you, or under your care, I might now have had my place amongst the saints. Oh, how would you bear such significant, piercing looks from a child, a brother, a sister, a servant, a friend, a neighbour? Therefore, now do all in your power to convert sinners from the errors of their ways, and to save their souls from death.”—S. R. U.

VISITING THE SICK.—We must be diligent in visiting the sick, and assisting them to prepare either for a fruitful life or a happy death. When time is almost gone, and they must now or never be reconciled to God,

O, how doth it concern them to redeem those hours, and to lay hold on eternal life! And when we see that we are like to have but a few days or hours more to speak to them, in order to their everlasting welfare, who, that is not a block or an infidel, would not be much with them, and do all that he can for their salvation in that short space. Will it not awaken us to compassion, to look on a languishing man, and to think that within a few days his soul will be in heaven or in hell? Surely it will try the faith and seriousness of ministers to be much about dying men.—*Baxter.*

**INFLUENCE OF GOOD MEN ON SOCIETY.**—Society is making a rapid, and, in many respects, a gratifying advance in wealth, in civilization, in intellect. Let us do our utmost that the moral and religious virtues may follow in the train, encouraging the development of all that is really good, and counteracting what is evil. Let us leave the world wiser and better than we found it, and we shall leave it happier. It may be urged, that our single exertions cannot do much to stem the vast tide of passions and vices which the vortex of society sets in motion. I answer that it is only by each individual doing his utmost in the line of his duty, without stopping to inquire to what degree others may be disposed to co-operate with him, that any extensive amelioration of public manners can take effect. Let us not forget, then, that a good example is the best of all possible instruction that we can convey to others. The life of a truly good man,—I mean, of course, a sincere and humble-minded Christian,—affords the most convincing of all public lessons. Many and many a Christian has existed, who, with no other object than that of standing one day before God with an unsullied conscience, has gone through his unobtrusive course, wholly unsuspecting of the benefits he was conferring, though, meanwhile, the silent operation of his example was quietly and imperceptibly moulding men's minds to a conformity of feeling, and rendering a good life more generally prevalent, by making it more familiar and more amiable.—*SHUTTLEWORTH.*

## HYMN FOR A TRACT SOCIETY MEETING.

HAIL, ye angels ! hovering round us,  
 In your robes of glory bright ;  
 Mark the way these winged heralds  
 Take to spread their heavenly light,  
     And attend them,  
 As they now pursue their flight.

Go, o'er land and ocean wafted,  
 To the heathen guide their way,  
 While to realms of thickest darkness  
 They the truth of God convey ;  
     And around them  
 Pour the light of endless day.

Go, in all your countless numbers,  
 Go and dry affliction's tear ;  
 Go and soothe the orphan's bosom ;  
 Go, the sorrowing captive cheer ;  
     To the dying  
 Speak of Christ, and hush their fear.

Go, restore the lost and straying ;  
 Go, and shield the tempted soul ;  
 Go, " the light of life " conveying  
 Where the sightless eye-balls roll ;  
     Thus in mercy  
 Speed through earth, from pole to pole.

Then do ye, when time is ended,  
 Your *report* of all things bring ;  
 And from hosts of ransomed spirits  
 Heaven with shouts of joy shall ring—  
     Glory, glory  
 Be to God, our gracious King !

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 LAMA SABACTHANI.

HEARD you that awful groan  
 From yonder altar tree ?  
 'Twas sorrow's deepest tone,  
 'Twas life's last sympathy ;

A spotless heavenly victim died,  
A substitute for thee,  
Who Eloi, Eloi, mournfully cried,  
Lama Sabacthani.

Saw you that form divine ?  
A solemn spectacle !  
'Twas mercy's wond'rous shrine,  
'Twas love's great miracle ;  
Jehovah did his countenance hide,  
And smote his son for thee,  
When Eloi, Eloi, Jesus cried,  
Lama Sabacthani.

Feel you contrition's sigh ?  
Shed you the sorrowing tear ?  
Forgiveness is on high,  
And grace can seal it here ;  
Behold the Lamb, in him confide,  
The incarnate mystery,  
Who dying, Eloi, Eloi, cried,  
Lama Sabacthani.

Yet he from Hades' gloom,  
Arose, no more to die ;  
And thou o'er death's dark tomb  
Shalt triumph in the sky ;  
Then God no more his face shall hide,  
For sin shall cease to be,  
He reigns who Eloi, Eloi, cried,  
Lama Sabacthani.

And this shall be the song  
Which flaming seraphs sing,  
And saints with loudest tongue,  
On harps of golden string,—  
To him who once for sinners died,  
Let hallelujahs be ;  
To him who Eloi, Eloi, cried,  
Lama Sabacthani.

ANON.

## THE WANDERING HEART.

*(Written in early youth.)*

ALAS, for the wildly wandering heart,  
 And its changing idol guests,  
 It has roamed to the world's far end,  
 At the vagrant wind's behests ;  
 More fleet in its course than the flying dart,—  
     Alas, for the wandering heart !

Go, bind it with memory's holiest spells,  
 But it recks not the things of old ;  
 Go, chain it in gratitude's surest cells,  
 With fetters more precious than gold ;  
 Yet ever, oh ever, it will depart,—  
     Alas, for the wandering heart !

Is it gone up to listen at heaven's gate,  
 To Gabriel's lyre of praise ?  
 And to catch the deep chanting where seraphs wait,  
 As a lesson for its mortal lays ?  
 Oh, no, for it loves from such lessons to part,—  
     Alas, for the wandering heart !

It loves, on a worthless and treacherous world  
 To bestow its high desires,  
 And the lamp which it ought to be lighting in  
     heaven,  
 It kindles at idol fires ;  
 Full seldom it turns to its guiding chart,—  
     Alas, for the wandering heart !

It needs to be steeped in the briny wave  
 Of afflictions billowy sea,  
 And salt tears must water its way to the grave,  
 Ere it will from these vanities flee ;  
 It must ever be feeling the chastening smart,—  
     Alas, for the wandering heart !

My Father, my Father ! this heart would be thine !  
 Restore from its wanderings ;  
 Oh, visit and nourish thy wilderness vine,  
 Though it be from the bitter springs ;  
 Till the years of its pruning in time shall be o'er,  
 And its shoots in eternity wander no more !

L. N.

## A BIRTH-DAY THOUGHT.

WHILE we the retrospect survey,  
Of all God's mercies past,  
The future let us trust with him  
To bring us safe at last.

As through the wilderness we roam,  
What may await us here  
To us is hid ; but known to him,  
To whom the way is clear.

With such a Guide, may we not fear  
To follow where he leads ;  
But humbly hope that to the end  
He will supply our needs.

To him may we our all commit,  
And trust him all our days,  
Till birth-days all are ended here,  
And prayer is turned to praise.

A. K.

## CHRIST THE CONQUEROR.

*Tune, " Sound the loud Timbrel."*

BY THE REV. T. SWAN.

*Sung by the children of the Cannon Street Sabbath-school, Birmingham, May 8th, 1836, when twenty-one scholars were dismissed, each having a copy of the Bible.*

SOUND the high praises of JESUS our king !  
He came, and he conquered ! His victory sing !  
Sing ; for the power of the tyrant is broken !  
The triumph's complete over Death and the Grave !  
Vain now is their boasting ! JEHOVAH hath spoken !  
And Jesus proclaimed himself mighty to save !  
Sound the high praises of JESUS our king !  
He came, and he conquered ! His victory sing !

Praise to the CONQUEROR ! Praise to the Lord !  
The enemy quailed at the might of his Word !  
To heaven he ascends, and unfolds the great story.  
The host of the blessed exult in his fame !



In love he looks down from the throne of his glory,  
 And rescues the ruined who trust in his NAME!  
 Sound the high praises of JESUS our King!  
 He came, and he conquered! His victory sing!

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## INTELLIGENCE.

### DOMESTIC.

CONTRIBUTIONS TO BUNYAN CHAPEL, GREENWICH.

*From June 20 to July 20.*

	£	s.	d.
Amount already reported ...	195	7	6
Alresford, collected by a friend at ...	1	1	9
Belmore, Miss, Blackheath Road ...	1	0	0
Binney, Rev. T., Weigh House ...	0	10	0
Dare, Mr., Greenwich ...	2	0	0
Edmett, Mr. G., Maidstone ...	0	10	0
F. H., Greenwich ...	1	0	0
Hammersmith, Baptist friends at ...	2	3	0
R. S., by Mr. Wightman ...	0	10	0
Russell, Rev. T., Enfield ...	2	0	0
Savill, Mr. T. C., St. Martin's Lane ...	5	5	0
Wells, Miss, St. Alban's, collected by —			
Geard, Mr. Charles      £0	10	0	
Sums under 10s. ...	1	13	0
	2	3	6

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### FOREIGN.

For the following article, we are indebted to a recent number of the "New York Observer."

#### NARRATIVE OF THE STATE OF RELIGION IN THE PRESBYTERY OF ALBANY, ADOPTED AT THE MEETING IN FEBRUARY, 1837.

The state of religion within the bounds of the Presbytery of Albany during the past year, has been, with little change, such as during several immediately preceding years. Nearly all the churches under our care have enjoyed the regular ministration of the ordinances. The external attendance on these has been about the same as in former years; and the

various other ordinary means of grace have, in like manner, been observed.

The estimate which ought to be formed of the state of vital, living, active religion in our churches, will depend on the standard of judgment adopted. If it be compared with the state of religion in some former years, while, perhaps, there may be some things which are less favourable, it is thought there are others, in which there has been some improvement. The controversies on several important subjects of Christian faith, which have existed in the community, and particularly in the Presbyterian church, whatever unpleasant circumstances may have attended them elsewhere, it is believed, have, in our churches, to some extent, given an occasion to an increased inquiry concerning the distinguishing doctrines of the gospel, and have resulted in a fuller establishment of our people in these doctrines, and an increased conviction of the importance of their being instructed in them. The manifestation of an increased inquiry after, and love to, the truth, so far as it has existed, is itself regarded as an indication of good. The various duties of personal, family, and social religion, it is hoped, have been observed in a manner as exemplary as has been habitual in former years. Our churches, we trust, are in some degree (which is cause of thankfulness) walking in the faith and order of the gospel; and in the discharge of the duties, and the enjoyment of the privileges, of their holy profession. The various enterprises of Christian benevolence for the propagation of the gospel, at home and abroad, have been sustained, by gradually but slowly increasing contributions, and, it is hoped, by an equally increased interest in their prayers. These things are causes of gratitude to God.

But if we compare the state of living, active, practical, religion among us, with the standard of judgment which the word of God proposes, there is abundant cause of regret and humiliation. The Presbytery are far from supposing that there is no desirable state of religion except in the extreme and overwrought excitement incident to peculiar occasions, and produced chiefly by adventitious circumstances. On the contrary, they believe that the most sound, healthful, and permanently useful state of religion is that which is the effect, exclusively, of an intelligent apprehension and a cordial reception of evangelical truth, and which promotes the uniform and equable improvement of all the parts of Christian character, and the uniform and consistent performance of all the duties of Christian life. But while the hope has been expressed that there has been in our churches some increase of

interest in the truth of God, and some degree of exemplary obedience to the gospel; they are far, very far, from exhibiting that high estimation of the precious truths of the great salvation, or that power of godliness in their character and lives which they ought. They have not manifested the thirst for divine instruction, and the strong desire of growth in grace and in the knowledge of the Lord and Saviour Jesus Christ, which indicate a vigorous state of spiritual life. The duties of family instruction, always of primary importance, are by many wholly neglected, and by others very imperfectly and superficially performed. Our people enter not, in any adequate manner, into the nature, design, privileges, and obligations, of their vocation, as a kingdom of priests, to shew forth the praises of Him who hath called them out of darkness into light, and to make known his salvation throughout the earth. In all these respects, unto us belong shame and confusion of face, because we have sinned against God."

*Preamble and Resolutions on the state of the Church.*

Whereas, various parts of the Presbyterian church, and, in particular, the General Assembly thereof, have, for some years past, been agitated, and their peace disturbed, by diversity of views and actions on several highly important subjects; and whereas, discussions and measures have been had in various quarters, tending to produce a division of the church; and whereas, the church is one body, and all the members thereof, as members of one body, are bound to have a care one of another, and of the body, and are engaged, by their solemn vows, to be zealous and faithful in maintaining the truths of the gospel, the purity and power of the church; and whereas, the presbyteries are the original fountains of authority to the General Assembly; therefore, this court, as one of the constituent presbyteries of the church, having a deep concern for the purity, integrity, and unity of the body; and for its consequent efficiency in promoting the glory of God, and the salvation of men, do adopt the following resolutions, as an expression of their opinions and wishes on the subjects which are in controversy:—

1. Resolved, That the solemn reception and adoption of the confession of faith of the Presbyterian church, at their ordination and installation, by men who disbelieve and oppose some of its distinguishing doctrines, is very highly disapproved of, as utterly inconsistent, not only with the Christian integrity which should especially characterize ministers of the gospel, but even with common honesty.

2. Resolved, That the church, as such, is that society to which the Lord Jesus Christ has committed the gospel ministry, for the salvation of the world; and that she has a right to conduct the education of candidates for the ministry, to invest them with the office, and to direct the exercise, of their ministerial functions. Presbytery, however, wish not to be understood as intimating, that in the furnishing of funds for the education of candidates for the ministry, it is in the least degree unscriptural for Christians to unite in *voluntary associations*.

3. Resolved, That while this Presbytery rejoice in all the good that has been accomplished through other associations, and do not wish to interfere with the liberty of their people, in respect to the channels in which they shall bestow their religious charities, yet, in the opinion of this Presbytery, under all the circumstances of the case, it would conduce to the peace of the church if the General Assembly should adopt the necessary measures for immediately engaging in the work of foreign missions, that those who prefer to act through an *ecclesiastical organization*, may have the opportunity.

4. Resolved, That the judgment of this Presbytery is decidedly and strongly opposed to a division of the Presbyterian church, and to any measures tending thereto, *by whomsoever adopted*, as in their opinion, under present circumstances, *schismatical and sinful*.

5. Resolved, That the stated clerk be directed to have these resolutions published in the New York Observer, and that our commissioners be requested to present a copy of them, duly attested, to the next General Assembly.

Attest, JOHN CLANCY, Stated Clerk.

#### RECOMMENDATIONS OF BOOKS.

VERY few books have been published during the last seven years, of more importance and value, than a handsome royal 12mo volume, "*On the Union of the Holy Spirit and the Church in the conversion of the World.*" By the Rev. T. W. JENKYN, of Stafford," the very able author of "*The Extent of the Atonement.*" Distinctly recognising the reality of divine agency, he proceeds to *show the nature of his work*, and to prove to what ex-

## THE REVIVALIST.

tent he operates through human agency, clearly convicting the Christian church of an awful neglect of duty. Fine talent, sound learning, and scriptural piety, pervade every page. It is impossible the volume can remain unread, or that it can be read without producing great effects. Lord Bacon's principle of inductive philosophy is admirably brought to bear on the topic; and every where the doctrine has been well thought out. In a volume of five hundred pages, there will be a few doubtful positions, but Mr. Jenkyn deserves the thanks of the whole body of Christians for a book which will greatly benefit the world and the church.

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We cannot too strongly recommend the REV. JOHN WILLIAMS'S "*Narrative of Missionary Enterprises in the South Sea Islands; with remarks upon the natural history of the islands, origin, languages, traditions, and usages, of the inhabitants.*" Mr. Williams has proved himself a most devoted and laborious servant of Jesus Christ, and we cordially rejoice with him in the success which has attended his labours. As we have read the volume we have often been compelled to exclaim, "What hath God wrought!" No book can be more encouraging to the *working* Christian, or can more fully shew how easily the Messiah can subdue all things to himself. Thanks to Mr. Williams for one of the most interesting and cheapest volumes we ever read.

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We very cordially recommend the REV. S. DUNN'S new volume of "*Christian Theology: By John Calvin.*" It is selected and arranged from his practical works, and preceded by a beautiful full-length portrait, and a well-written memoir. Such works are blessings to Christians of every class.

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"*The True Church,*" and "*The Holy Ghost and his living temples,*" are two small publications, trans-

lated from the German of Dr. Krummacher, the well-known author of "*Elijah the Tishbite*," and "*The Beheading of John the Baptist*." It is quite recommendation enough to say that they indicate the same excellences which are so eminently shewn in his former works.

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Those of our friends who are opposed to popery, and we hope they are all so, should study for themselves, and liberally circulate among others, "*The Gospel Lever applied to the overturning of Romanism; in Six Discourses; by the REV. E. NANGLE, A.B.*," just issued by the Religious Tract Society. Its arguments are entirely scriptural, and its principles must ultimately be triumphant.

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"*The Obligations of Young Men*" is the title of an excellent and soul-stirring sermon, recently preached by the Rev. E. N. Kirk, of America, at Surrey chapel, and at the Rev. Dr. Cox's chapel, at Hackney, and now published by Painter. It is a very forcible discourse, well adapted to accomplish its object, that of making young men active in the cause of holiness.

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The author of the "*Memoir of Sarah Newman*," mentioned in our number for June, has just issued two small catechisms, well adapted for Sunday-schools; they are entitled, "*A New Short Catechism, with proofs from Scripture*," and "*A Catechetical Exercise on the Scripture of the Old Testament*." They are sold by Baisler.

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We have been greatly pleased with the perusal of Mrs. Henderson's "*Cottage Preacher: or Plain Sermons for Plain People*." It presents scriptural truth blended with elegant simplicity and pious feeling, and is well deserving of the honour to which it aspires as the messenger of mercy to the poor.

*"Scripture Questions on the Nature of a Christian Church; with brief Illustrations,"* is a small book just published by Dinnis, which ought to be read by all who would understand the important subject to which it relates. It is written in a pious spirit, and especially claims the regard of the thoughtful among the young.

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*"The Witnessing Church"* is the title of a soul-stirring sermon, by the eloquent author of *"Mammon,"* twice preached on Missionary occasions, and now published in a handsome and cheap form. We entreat our friends to read it, and to carry out its principles.

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*"The Golden Pot of Manna; or, Christian's Portion: containing daily Exercises on the person, offices, work, and glory, of the Redeemer; by the REV. J. BURNS;"* is the title of a series of meditations for the first six months in the year, the series being intended to be completed in another volume. The work is every way worthy of public patronage; for its own sake, as being intrinsically excellent, because it is adapted for considerable usefulness, and because its profits will be given towards the payment of a large debt on the chapel where its excellent author is labouring with great diligence and success.

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We recommend to every parent *"Parental Duties, illustrated from the Word of God. By the REV. W. BRAIDWOOD."* It is a small but admirable book, published by the Religious Tract Society.

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A translation of Pope's celebrated Eclogue, *"The Messiah,"* into Hebrew, accompanied with the English text, has been just issued by Wertheim, and deserves the patronage of every Hebraist.

## PERSEVERANCE IN WELL-DOING.

The following remarks are extracted from an excellent speech delivered by the Rev. Justin Edwards, D.D. before the Presbyterian Education Society, at an anniversary in the city of New York.

A BELOVED man, who had given up all for Christ, left his kindred and country, and laboured long and hard for the heathen, and had become, as such an employment is adapted to make a man, in spirit highly apostolic, visited his native country. And as he cast his eyes over the manifold and all-pervading fruits of the gospel, proclaiming through the social, civil, and religious interests of men, the gracious benignity of its Author, his bosom swelled with gratitude, his eye filled with tears, and he was overwhelmed with admiration. And when he contrasted what he now saw, the light, beauty, and glory, which spread over creation, with what he saw and felt in those lands of darkness and death, he was constrained to go from city to city, and from state to state, and echo to his countrymen the voice of their Saviour, "Go ye into all the world, and preach the gospel to every creature." Ministers were awakened, and churches were aroused. He came to New York; he attended anniversaries, he heard strong resolutions, and warm glowing speeches; and witnessed among all a mighty tide of emotion, as if they would go forth to the conquest of the world. But still he was sad. "I perceive (said he) among many, a strong tendency to be only occasional in their religion,



They wish to do everything with a bold dash, and in a splendid style. The Bible, however, says very little about doing things in that way ; but it says a great deal about *patient continuance in well doing.*" These, Mr. President, are the ministers that we want ; men who, like the apostolic missionary, and like the Bible, shall say a great deal, not in words merely, but in actions, about *patient continuance in well doing ; seeking for glory, and honour, and immortality, and eternal life.* We want men who can work when they are not seen, as well as when they are seen ; and who, whatsoever they do, shall do it heartily, as unto the Lord, and not unto men ; and who shall, at all times, and in all places, serve the Lord Christ.

Ministers of this sort are now the grand instrumentality which is most of all needed for the conversion of the world. I know, indeed, that the Bible, "Precious Bible, book divine," must be translated into every language ; and dead is the heart, that would not leap for joy to see it daily searched, and cordially obeyed, by every soul. Tracts, too, sweet messengers of salvation, like leaves from the tree of life, must fly as on the wings of the wind, and fall, like the heavenly manna, around every dwelling. And Sabbath schools, too, and Bible classes, for the instruction of children and youth in the nurture and admonition of the Lord, must be established among all people. But when, where, how, shall this be begun, and continued, and completed, without ministers of the gospel ? What, for China, would the Bible have done without such men

as Morrison ? or tracts, without such men as Gutzlaff ? Bibles and tracts might have existed to the end of the world ; and yet, without ministers, China have gone through the darkness and pollution of her Paganism, to the last conflagration. Bibles move nobody, tracts move nobody, unless Bibles and tracts are, by somebody, first moved. And minds do not ordinarily move, if haply they may feel after these things and find them, unless they are moved to it by minds. And the minds appointed by God, and fitted for this purpose, are the minds of ministers. And to experience the benefit of his appointment, on this as well as other subjects, we must walk in his way. Should every neighbourhood throughout the great Western Valley be blessed with a Sabbath school, and every neighbourhood throughout the world, they would be like the morning cloud or the early dew without ministers of the gospel. You could not maintain public worship, or preserve the Sabbath, or any of the means of grace ; because, without them, you have not God's appointed instrumentality for that purpose. Ministers, then, in great numbers, of sound bodies and sound minds, clear heads and good hearts, must be raised up ; men strong in the grace that is in Christ Jesus, and who, constrained by his love, shall live for the purpose of bringing this whole world, in the least possible time, into obedience to him. Not that they can all act at once on the whole world ; but they must all act, each one on the individuals on whom his influence may be exerted. And the grand object with regard to each must be, to induce him to live wholly and

for ever for Jesus Christ. They must not undertake, even instrumentally, to convert a man principally for his own sake, but for the glory of God in the salvation of men; nor must they teach any man that he has any right to hope that he is a Christian, unless he is disposed to live for this. They are not to light candles to stand under bushels, or principally to shine on themselves; nor are they to make salt, principally to preserve itself; much less are they to light up the light of life in the soul principally for its own sake; but for the sake of Christ and the souls for whom he died. They must teach the man who visits his counting room to visit for Jesus Christ, and the man who freights his vessel, to freight for Jesus Christ. The man who enters his shop, the man who cultivates his farm, the man who follows his profession, all, who have been redeemed by his blood, must be taught to live to his glory.

And this is to be done by those, too, who, as to the doing of it, are naturally something like a great valley of dry bones. And, lo, they are exceeding dry. To such they must, nevertheless, at the command of God, lift up their voice, and cry, "O ye dry bones, hear the word of the Lord." And they must speak, and act, as if they thought that they could, and expected that they would, hear. And there will be a shaking in that great valley among those bones. Bones will come together, bone to its bone, flesh and sinews will come upon them, and the skin will cover them above. But by addressing *them* merely, or doing anything else within the *power* of preachers only, there will be no life in

them, no standing up for God. Hence they must, from beginning to end, feel this ; and must cry also, ‘ Come, O breath, breathe upon these slain, that they may live.’ And they will live ; and in greater and greater numbers rise up for God, an exceeding great army. Nor will it be an army that is raised up, and organized, merely, or principally, for the sake of the army ; but for conquest, immediate, universal conquest. And army will succeed army, not a man of whom will have been enlisted principally for his *own* sake, but for *His* sake who hath called him to be a soldier, and who, as the Captain of salvation, in the conquest of the world, hath need of him. And learning courage from the Lion of the tribe of Judah, and meekness from the Lamb of God, and with weapons which are not carnal, they will move onward, through the length and the breadth of every land—not like Satan’s armies, strewing their march with the triumphs of desolation ; but making the wilderness like Eden, and the desert like the garden of the Lord—causing the parched ground to become a pool, and the thirsty land springs of water—and opening, everywhere, highways, on which the ransomed of the Lord shall return and come home to Zion with singing—till thousands of thousands, and ten thousand times ten thousand—multitudes which no man can number, shall open their everlasting anthem of glory, and honour, and thanksgiving, unto him that sitteth upon the throne, and unto the Lamb.

## THE GIPSIES.

THE history of a people is always interesting, not only on account of the information communicated to us, but inasmuch as it enables us to trace the dealings of Providence, and the various ways in which God works with men. With the exception of the Jews, there is hardly any people whose history so clearly illustrates this point as the gipsy race. Whence they came no man knows. For many centuries they have wandered about; they have gone into various countries, and yet they are a distinct people. The features of the gipsy are easily recognised; wherever he is seen, and in whatever land he is found, the same character is given of him. They have a language peculiar to themselves, which they will never communicate; a few legends, handed down from generation to generation, are preserved among them. Entirely ignorant of the true God, and having no religious tenets, they seem to consider death as annihilation. Whenever one of their number dies, they bury him by midnight, frequently in the midst of a storm, while the howling winds moan their funeral dirge.

Amongst the few traditions that they have preserved amongst them, are the following. They believe that they came from some foreign land, and that their ancestors were mighty princes. Where their land was, they know not. They also say, that while they were thus the prosperous lords of a great kingdom, the Virgin Mary and her infant child came to seek a place where she might tarry for a time. This was denied her, and the gipsy tribe condemned for its impiety to wander about the world without a home.

Such is the gipsy's tale. Can we help, in commiseration for them, praying for the time when the poor *houseless wanderer* shall find a home, and with those

of their fellow-creatures now more favoured than they, enter into the "rest that remaineth for the people of God."

This tale of the gipsy, however fictitious, may be not altogether useless if we derive one lesson from it. Still our Saviour bids us to "remember the poor and afflicted," to "do good to all men, especially to those that are of the household of faith," and considers the least service rendered to the poorest disciple as rendered to himself. We are appealed to, and asked, "If any man seeth his brother in need, and openeth not his bowels of mercy, how dwelleth the love of God in him? Let us fear lest our sins of *omission* may rise up in judgment against us. Let us, never forgetting the love of our Saviour, always burn with love for the souls of our fellow-creatures. Never let us be unmindful of the punishment due to him who wilfully neglects this duty.

"Who shuts out *love* must be shut out from *love*."

W.

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#### SILENT PREACHERS.

Thy threatnings wake my slumbering eyes,  
And warn me where my danger lies ;  
But 'tis thy blessed gospel, Lord,  
That makes the guilty conscience clean,  
Converts my soul, subdues my sin,  
And gives a free, but large reward.

*Lutheran hymn.*

As two lads were hurrying homewards from a village school in C——, they observed a gentleman on horseback speaking to one of the neighbours, and as he drove off, handed him several tracts. The man told them, that the kind stranger having learnt from him that it was not often that he could attend at even the nearest place of worship, begged him to improve

his time at home, and there "worship God in sincerity and in truth," adding—"Take these *silent preachers*, my friend, and may God grant that they aid you in serving him." The scholars that evening mentioned this circumstance to their mother, one of them inquiring what the gentleman meant by the phrase "*silent preachers*."

She readily explained that the plain explanation of God's holy word, and the familiar addresses to the conscience, which most religious tracts contained, were found admirable aids to, or substitutes for, the *preaching* of the gospel of peace, and that although they proclaimed the truth not with the lips of men, yet the voice of God had very frequently made itself heard, silently, though effectually, through His gracious blessing on these humble means. "Some of those instances I will," she added, "collect for you by to-morrow evening, after our family devotions, if God be pleased to spare us."

On the following evening the boys did not fail to remind their affectionate parent of her promise, which she thus willingly performed. "During my late visit to L——, I enjoyed the society of a lady who had lately been actively engaged in forwarding the designs of a small tract society, from which very much benefit had resulted. On one occasion, in the course of her walks for the distribution of them, her tract basket was nearly emptied, when a man thus roughly addressed her—'Are you the woman what left at my house a book against drunkenness?' On her replying 'she was,' the other, with an oath, angrily retorted, 'What business have you to point at me that way? How did you know that I drink a little, and who told you all about me? The lady mildly answered, that she knew not even his name. The man looked thoughtful, muttering to himself—'That is strange, that book hit my very case.' And *it did*, by God's blessing, (and nothing, my children,

is truly blessed without his blessing,) meet his case. He read the book again; his wife also read it to him, and he became a sober, useful man, instead of a maudlin drunkard. On another occasion, the master of a vessel returned to the society a parcel of tracts which had been sent on board, complaining that once before his men had 'meddled with such like books when they should have been attending to the ship.' This was a mere excuse, for religion aids and advances, and does not impede, the duties of life. The society, desiring that 'patience might have her perfect work,' sent still other tracts on board, and some of them had so interested this same master, that on his return from the vessel he sent anxiously for another parcel, and spoke in high terms of the benefits conferred on himself and his men by these *silent preachers* which had gained entrance to the vessel."

"Then, mother," said the elder of the boys, "if so much good is brought about by these nice little books, why do not pious persons send them all over the world?"

The mother then related the proceedings of the principal tract societies, adding that much more ought to be done in this way. The boys looked and felt guilty, and made a promise to spend some of their future spare money in furtherance of such admirable objects—pleasing in time—profitable in eternity.

Their kind parent then related to them some very pleasing and striking anecdotes displaying the immense benefits of those "silent preachers." I entreat those who read this to turn in their minds by what method they can advance the glory of God, through the blessed instrumentality of books or tracts of sound piety and profit.

SIGMA.



## REFLECTIONS OF A DYING MISSIONARY.

COULD the friends of missions see the things which I see, and hear the things which I hear, they would not withhold their contributions from the treasury of the Lord—could they see, as I do, the hearts of my brethren and sisters united in prayer and in labour as the heart of one man, could they behold these wretched heathens, from day to day, carrying on their breasts and on their foreheads the badges of heathenism, and know the cruel bondage in which they are held—there would, I think, be no more need of missionary sermons, and missionary agents, to unlock the coffers of the rich. The country would be all in motion, some would give their thousands, and multitudes their sovereigns and pence, till the treasury of the Lord should be filled. If the object could not be effected in any other way, some would live on bread and water, and others would sell their houses and lands to furnish the means of enlightening the heathen—of making known to them the only Redeemer of sinners.”

Ah, Christian reader, could you place yourself by the side of a dying, laborious missionary, you would feel, like him, that money was only really valuable when devoted to such a cause—and might not the application be made to every Christian as to *personal* service in the field. It is not to be questioned, but that there are many who might usefully labour among the heathen, who are resting at home, feeding in a rich pasture, forgetting that thousands of thousands are perishing for lack of the bread of life which God has granted, and provided, for the sake of a ruined world. Let us each think—let us think we hear the voice of the Lord, saying, “Whom *shall* I send—who will rise up for me against the *evil-doers*?”—where is the soul to be found who,

having tasted that the Lord is gracious, can be willing to stay in inglorious retirement, and not reply, "*Lord, here am I, send me*"? Might not ministers do much by looking round upon their members, and encouraging some to go to the blessed work; and might not many go forth who have not yet done so. The time is short—the subject is important—the ranks of missionary labourers are annually thinning—the heathen are still numerous, wretched, and perishing; let us not forget fifty thousand are daily dropping into eternity without that gospel which, in many cases, it is not only our duty to send, but to take, for their deliverance and salvation. These lines have been written with the hope that others may take up the subject of *personal* service, and offer to the Christian church some remarks that may bring it generally forward, so that more labourers may be thrust out into the harvest.

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## ANXIETY.

*SEEK first the kingdom of God and his righteousness, and all these things shall be added unto you.*—I urge this removal of your anxieties for your sakes, that you may profit thereby. For remember, it is a mistake of the enemy to make you believe that your anxiety about the future makes the future prosperous. Anxiety impedes success. Anxiety I reckon to be all against a man. Nevertheless, these faculties of man must be spent on something; but not on the uncertain future of this world. These faculties, anxiety and desire, hope and fear, and high ambition, which are the true distinctions of man from the lower animals, (for *they* have a kind of understanding and wisdom; hence the Scriptures say, God hath given man "*more understanding than the brutes that perish*,")—these *truly human* faculties, anxiety and desire, hope and

fear, and high ambition, do wear man out until he find their proper object. They buoy him up with baseless hopes ; they sink him with cloudy fears ; they transport him with mocking ambition ; they deceive him, they baffle him, they sell him over to the mastery of devils, and make him even a devil incarnate ; until they find their free and proper object in the revelation of God. Then they rise, they soar, they mount ; they dwell with God ; and they are fed by him with divine food, which nourisheth divine strength. They become at once powerful and peaceable like God ; though they could command legions to their aid in the time of trouble, they rather bear and endure, as Christ did, for the sake of the fallen world, because they know that a rest remaineth for them ; they endure misery and death, and triumph in the last extremity. And yet, though these parts of our nature—to wit, anxiety and hope, desire and fear, and high ambition—are so durable and strong, they are led as a lamb to the slaughter.—REV. E. IRVING, M.A.

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#### THE CARE OF THE SOUL.

READER,—In the following remarks, I shall adopt the language of direct and personal address. I suppose you to be convinced, by every day's observation, that your continuance in this world must very soon terminate. You believe in the ennobling doctrine of the soul's immortality, and of the continued expansion of its capacities of enjoying or suffering throughout its endless existence. You believe in eternal rewards and punishments ; and you believe that the soul's future destiny will depend, not upon the wealth here amassed, the pleasure here enjoyed, or the knowledge here acquired ; but upon the moral character *here* formed, and the spiritual life *here* begun. With this belief, you are conscious that you

have not formed that moral character, or commenced that spiritual life, which alone can fit you for eternal happiness. If such be your belief, and such your condition, I ask you to read what follows as if it were addressed directly to yourself alone.

What, then, is the worth of the soul? How shall it be measured? How shall it be conceived? With what shall it be compared? Its immortality, and its ever-expanding capacities, are the elements on which its value depends. Let one immortal soul enjoy for ever any definite and continued degree of happiness, however small, it is clear that the sum of its enjoyment through the whole of its eternal existence would exceed the sum of happiness that could be enjoyed in this world by all the myriads of men that have ever inhabited it, or by the eight hundred millions that now inhabit it. Nay, the excess would be beyond all computation. Add, now, that the soul will enjoy not a *very small* continuance of happiness, but an inconceivably great, ever enlarging, and absolutely unbounded, measure of felicity, going on increasing with its expanding capacities, in a geometrical ratio, through the interminable ages of its immortality,—and who will attempt to draw the comparison between the sum of that one soul's happiness and the sum of all the worldly felicity of all the world's inhabitants, from its creation to the present time? Well might it be asked, "What will it profit a man if he shall gain the whole world and lose his own soul?"

Reader, do you go about, from day to day, conscious that there is in you a spirit of this inestimable value? And yet there is. Such a soul is committed to your care, and for its destiny you are accountable. And how stands that account? I appeal to your conscience. If you are assured that your soul is safe, I have no more to say. But if conscience tells you *there is something wrong*—if there comes over you,

in your solitary meditation, some fearful foreboding of future wrath—if you know that you have not loved the Lord your God with all your capacities of loving, and served him with all your capacities of serving, and that for the violation of this first and great commandment you are exposed to the penalty of eternal death,—do not refuse to give attention to this business of the soul's salvation, until it shall be for ever too late. Inestimably precious as the soul is, it may be lost, and lost without remedy! Will you incur that loss?

Consider whether you yet have a clear conception of the value of the soul. It is easy to acknowledge its *infinite* worth, without having any distinct idea of it at all. The interests of your single soul are, in truth, of more moment than the worldly interests of all the *nations* of the earth put together. They are not only of more moment in their relation to you, but even in themselves considered. The humblest and weakest Christian that has secured the safety of his soul, and "fought the good fight of faith," has accomplished a nobler, sublimer, more momentous work, than all the achievements of all the intellectual giants, military heroes, and political statesmen, that have ever rendered their names illustrious. The revolution that must be effected for the soul's emancipation calls for more intense interest, and more intense action, than the greatest political revolution. The moral struggle you are conscious of, in your own breast, is to decide a question bigger with momentous consequences than the vital interests of the greatest nation on the globe. In being invested with the care of your soul, you are invested with a higher trust, and placed under a more overwhelming responsibility, than could arise from being made the ruler and arbiter of all the nations of the earth. Do you believe it?

Suppose you were made the chief magistrate of

your country, with uncontrolled and unlimited power to make its laws, judge of their infraction, and see to their execution—to direct all the national concerns and secure the public tranquillity and happiness—to decide every question—to reconcile the jarring interests of commerce, manufactures, and agriculture—in a word, to manage all its public concerns, both domestic and foreign, would you not feel yourself almost overwhelmed by the responsibilities incident to such a task?

Suppose, again, that the interests of all the nations of the earth were committed to your care, so that on your plans and management should depend the public condition, the public welfare and happiness, of them all; and suppose, in addition to this, that, if it were possible, the social, domestic, and individual happiness of all the millions of this earth's inhabitants were made entirely and directly dependent on you so long as you should remain in the world, would you not be crushed under the insupportable burthen? Add, now, the care of the temporal welfare of another world just like this—a third—a fourth—hundreds—thousands—yes, millions of such worlds; and even then, all the weight and responsibility that would rest upon you would bear no comparison with that under which you are now living. You have under your care a soul, whose eternal destiny depends upon you—a destiny that plainly and undeniably involves a greater amount of weal or woe than could fall to the lot of all the inhabitants of millions of worlds like this in the short space of your present life.

But perhaps you may say that the task of managing so complicated a machine as the political government of the world would involve a much greater number of particulars, and a much greater amount of labour, than could be required for the care of a single soul. But, think you, that to make rules by

which you may be guided in all the changing scenes and involved circumstances of life—faithfully to apply, and unhesitatingly to execute, those rules—to deny the craving appetites—to direct the wayward desires—to restrain the headlong passions—to fix the wandering affections—to resist, daily and hourly, temptations on the right hand and on the left—to keep yourself perfectly unspotted from the world—to wrestle, not against flesh and blood, but against principalities and powers—all the while to be assiduously engaged in active benevolence, and in mental and moral improvement, without yielding to the enticements either of pleasure or of indolence—think you, that this is not a task involving many particulars, and demanding labour.

Be urged to an immediate attention to the concerns of your soul—not only by the happiness that is to be gained, but by the misery that is to be avoided. Remember, that the soul's capability of misery is equal to its capability of happiness—that you have the testimony of God that it is now exposed to that misery, and unless you make a determined and desperate effort, it is ruined for ever. Its immortality will be an *eternal death—an eternal death!* Who can fathom the full significance of those awful words? *Eternity of death!* Reader, are you exposed to such a destiny? Think of it. If you are—"Be wise to day, 'tis madness to defer."

If you neglect the interests of your soul, there is coming a day of judgment, when you will be exposed, in the intensest light which Omniscience can throw upon you, to the gaze of an assembled universe, as a betrayer of a most sacred trust. That day of judgment, when it comes, will be a reality, and the burning shame of that exposure will be a reality, and that eternal death, too, will be a reality, *which will assuredly come.*

It will not avail you to plead that you never made any promise to attend to the care of your soul. You are accountable, nevertheless, and your accountability you cannot avoid,—you cannot decline it—you cannot run from it—you cannot suspend it, or rid yourself of it, for a single moment. It is inseparable from your nature—a part of your very being. It clings to you, and will for ever cling to you. Your Maker waits with you that you will do your duty. He requires it of you now. The vows of the professed Christian are nothing more than an expression of his determination to perform what it was his duty to perform before. *His duty is yours.* Will you do it?

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#### IMPORTANCE OF CHRISTIAN CONSISTENCY.

(*Addressed to the Young.*)

It must afford the highest gratification to every one who earnestly desires the prosperity of Zion, to witness the spirit of religious concern which appears so generally to pervade the minds of young Christians at the present time.

It is a source of joy that in many of them a spirit of deep-rooted piety prevails; and that their conduct and conversation are of such a nature as plainly to indicate that it is their sincere desire to “adorn the doctrine of God their Saviour in all things.” Too much encouragement cannot be afforded to such. Dear young friends, persevere in the good way which you have begun, for it is the way of true happiness and peace, and let it be your desire and object to win by your consistent conduct those who will not be “won by the word.” It is to be wished that *all* were of this class, but alas! there are others of a character not so pleasing; there are too many who do not appear to estimate the importance of consist-



tency of conduct at all times ; they often *conduct* themselves in a manner directly at variance with their profession, I would ask of them their attention to a few remarks. Suppose you had a very intimate friend, bound to you, not only by the ties of friendship, but also by the bonds of the nearest and dearest relationship, and for whom you felt the most ardent affection—if such a friend were to *slight* you, would not your mind be more grieved by the *neglect* or *slight* of that friend than by the injurious *attack* of your known *enemies*? Assuredly it would. So Jesus is grieved by the *neglect* of his *professed friends*, more than by the *open and violent attacks* of his *avowed enemies*. How strange it is that those who are dependent on the Saviour for every mercy, who are bound to him by every tie of love and friendship, yea, more, who have entered into a state of the closest and dearest relationship with him, by “being married to him,” (Romans, vii. 4,) should ever dishonour and grieve him by an unholy walk, and a strange inconsistency of conduct.

In whatsoever station a person may be placed, however disadvantageous, let him not think he can do nothing to honour and glorify his Redeemer ; a careful attention to his various engagements, a diligent and faithful discharge of every duty, in short, a *consistency* of conduct at all times, will “redound to the glory of God.”

Many young people are now apparently zealous in the cause of God ; they are ready and anxious to converse with their young friends on the subject of religion, and to press upon their attention the importance of eternal things. Be encouraged, dear friends, to do so more ; but, at the same time, remember, that if you do not follow up what you say by a holy and consistent walk, you pull down with one *hand* what you build up with the other. Not he *who talks well*, but he who acts and walks well,

glorifies God. Pretend what you will, and talk as you please, yet, if you are guilty of great inconsistency of conduct, depend upon it, it is a sign that you have not made a *full* surrender of your heart to God. Consider your ways, therefore, search into the state of your heart before God, and rest not till you "bring forth fruits meet for repentance."

If you wish ever to be useful in the world, in society, or in the church of God, your conduct *must* be uniform at all times, and in all places; what you are in the public assembly, and in the society of God's people, that you must be in the family and in the closet. All your tempers and dispositions must resemble those of Christ, so that all who see you may bear testimony to you, that you have the spirit of Christ and the mind of Christ. It is only by such conduct that you can hope to be useful in life; and by the constant exercise of it you will "put to silence the ignorance of foolish men."

Stir up all your powers, then, dear young friends, and strive, in dependence on divine grace, to enforce your pious admonitions by the example of your good and blameless conduct and conversation. Thus, you will prove blessings to those around you, and bring glory to that God in whom you trust, and whom you profess to serve.

P. L. T.

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### PREACHING.

I HAVE often admired an illustration of Father Cornell's on the subject of preaching. In answer to the question how he made out to preach without embarrassment, not having his sermons written, he replied, that he formed his sermon on the same principle that he formed a piece of fence. In preparing to make his fence, he said, he planted a stake at one end of the line, and a second at the other end, a third in the

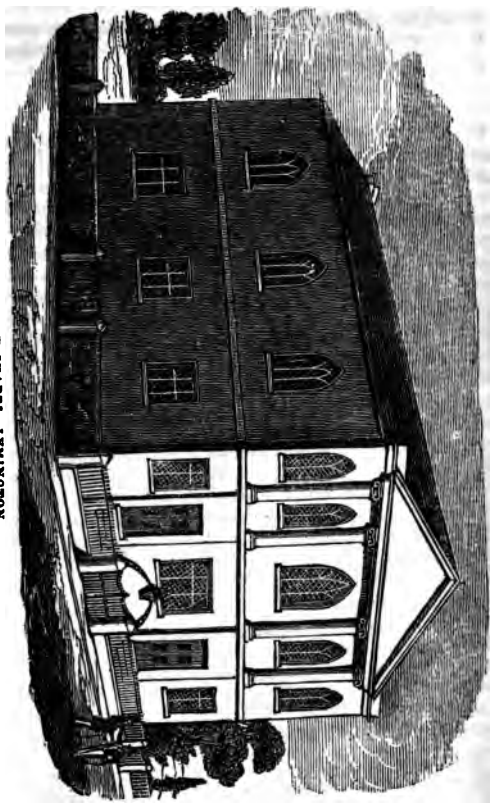
centre, and a fourth and a fifth, in the intermediate spaces, &c., according to the length of the space to be made. This being done, he found no difficulty in keeping on the line, or at least sufficiently near to it, although every foot of the distance was not marked out. The application of the above is not difficult. Father Cornell's mode of preaching is believed to be the most successful that has ever been or ever will be tried. If, according to the declaration of a contemporary writer, of great celebrity, "the toils of learned acquisition have a direct tendency to impair the freshness of intellectual constitution, to chill and cloud the imagination, to break the elasticity of the inventive faculty," then is that method of preaching the best which, while it secures a sufficient amount of method and arrangement, leaves the speaker at liberty to indulge occasionally in an excursive sally, or to improve an incident, or a thought, produced or prompted by the circumstances of the moment. It ought not to be overlooked, that it is the business of the preacher more to bring people to feel what they know, than to teach them what they do not know; more especially in these regions, where the rising generation are, from their infancy, trained up in the constant contemplation of the doctrines of the Christian religion.

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#### BAPTIST CHAPEL, LYMINGTON.

[With an Engraving.]

THE baptist chapel at Lymington, in the county of Hants, was erected in the year 1834, measuring sixty feet by thirty-eight feet six inches in the clear, having two large school-rooms, and vestries underneath, and is capable of seating 700 adults, besides a large space allotted for Sunday-school children. This is the third place of worship which the congregation



**BAPTIST CHAPEL, LYMNIGTON.**



have occupied from the period of their origin, in 1688. The first meeting-house was a very small and inconvenient building, situate in Captain's-row, at the lower part of the town; in 1776, this was succeeded by another and more substantial building, in the street or lane on the ground now occupied by the third place, of which an engraving is here given, but which, notwithstanding an enlargement in 1820, became at length too small.

The church assembling in this place has experienced a very pleasing measure of success. During the last twenty years, about three hundred and fifty persons have been added to it, beside which, three or four churches and congregations in the vicinity have grown out of this. Ample encouragement is here furnished for fervent, importunate, believing, and persevering prayer. The pastors of this church from its commencement have been:—

Rev. — Rumsey - 1693

— Richard Church - 1705

— John Voysey - 1746

— Joshua Tommas - 1768

— Isaac Stradling - 1772

— William Giles - 1809 { now at Preston,  
Lancashire.

— James Millard - 1818 present pastor.

We cordially rejoice in the zealous efforts and the success of our revered friend at Lymington, and fervently pray that he may long continue an able minister of the New Testament.

#### SCRAPS FROM THE EDITOR'S PORTFOLIO.

**SELF-DENIAL.**—Self-denial is an excellent guard of virtue; and it is safer and wiser to abate somewhat of our lawful enjoyments than to gratify our desires to the utmost extent of what is permitted, lest the bent of nature towards pleasure hurry us further.—TOWNSON.

**DUTY.**—In the vocabulary of covetousness, worldliness means industry ; although it is obvious to every Christian observer that the pretended industry of many a religious professor is the destruction of his piety, and will eventually form the ground of his condemnation. Idleness is his pretended aversion. His time, his strength, his solicitude, are all drained off in the service of Mammon ; while nothing is left for religion, but a faint sigh, a hurried, heartless prayer, and an occasional struggle, so impotent as to invite defeat. "But Providence," he pleads, "has actually filled his hands with business without his seeking, and would it not be ungrateful to lose it by neglect?" But have you never heard, we might reply, that God sometimes tries his people to see whether they will keep his commandments or not? And may he not be now proving how far the verdure of your piety can resist the exhaling and scorching sun of prosperity? Besides, is it supposable that God intended you to interpret his grant of worldly prosperity into a discharge from his service, and a commission to the service of Mammon? And, more than all, significantly as you may think his providence invites you to labour for the bread that perisheth, does not his Gospel, his Son, your Lord and Redeemer, call you a thousand fold more emphatically to labour for the meat which endureth unto everlasting life? You may be misinterpreting the voice of his providence—the voice of his gospel you cannot misunderstand; it is distinct, imperative, and incessant; urging you daily to "seek first the kingdom of God and his righteousness."—REV. J. HARRIS.

**SPIRITUAL GROWTH.**—As the new-born child has in it every lineament of the future man, which yet must wait for time to mature it; so in the new-born soul exists every vital and essential principle of future perfection, which yet must wait to be brought unto "the fulness of the stature of a man in Christ Jesus." The seed contains in embryo, and the open plant in miniature every part of the future tree. It reaches its maturity *not as the first trees, which shaded the earth with their sudden luxuriance by miracle, but by natural growth*

Grace is the seed of eternal life sown in the regenerate soul. It lies not there in a dormant state; it lives; it grows; it increases. We are to "grow in grace."—  
REV. J. EAST.

**AFFLICTION.**—"Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory." (2 Cor. iv. 17.) It is hardly possible, in any translation, to express the force of this passage as it stands in the original. The apostle, describing the happiness of the righteous in heaven, calls it not "glory" simply, but a "weight of glory," in opposition to "our light affliction," and an "eternal weight of glory" in opposition to "our affliction, which is but for a moment;" and "a far more exceeding and eternal weight of glory," as beyond comparison greater than all the dazzling glories of riches, fame, power, pleasure, or anything which can be procured in the present life.—  
MACKNIGHT.

**THE GOSPEL A TRUST.**—The Gospel of Christ is very particularly to be considered as a trust deposited with us in behalf of others, in behalf of mankind, as well as for our own instruction. No one has a right to be called a Christian who doth not do something in his station toward the discharge of this trust; who doth not, for instance, endeavour to assist in keeping up the profession of Christianity, and the love of it, where he lives:—  
BISHOP BUTLER.

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#### PRAYER.

WILT thou pray?—"And for what?"—Do we stay to inquire,

While sin reigneth boldly on high?  
Let truth flash her light, and a living desire  
Will burst in the suppliant's sigh.

Is thy heart to its duty and peril awake?  
From error and pride is it pure?  
Search deep, and repent, till the adamant break,  
And in Christ thy own hope is secure.



And linger not—turn to the vineyard of God,  
Beset with innumerable foes,  
And say, if the price of Immanuel's blood  
Was paid for thy slothful repose.

Thou hast a dear friendship—perchance the last hour  
Of thine influence now rolleth by ;  
Delay not to speak, for a God-given power  
Within thy intreaty may lie.

Look forth on thy country—and is there no guilt  
In the proud smile that gladdens her brow ?  
If for her a Redeemer's pure blood hath been spilt,  
O seek that pure blood for her now,

Hast thou the sweet Bible ? Remember the chain  
On the bondman's dark intellect cast,  
And lift up the voice—it will not be in vain,  
While the promise of Heaven shall last.

And far, where the home of the stranger may smile,  
In a sunlight that beams upon thee,  
Let the meek eye of piety linger awhile,  
Till awake to the woes it may see.

Till China from ages of prejudice rise,  
And open her gates to the light ;  
And Asia's idolatrous millions, their eyes  
Lift up o'er a vanishing night.

Till Europe, Religion, unfettered and true,  
Take home to her long-deceived breast,  
Till each peopled island God's spirit renew,  
And fill with the peace of the blest.

Till Africa shrink from oppression no more,  
And rise, in her eloquent might,  
To rank with the noble of soul, as of yore,  
And claim for her children their right.

Till Southern America live unto God,  
And the home of our fathers is pure,  
Till sin hath no place, and the merited rod  
Of correction be lifted no more.

Wilt thou pray? 'Tis enough! Be the sacrifice given  
Of hearts that a Saviour declare,  
And peace shall come down with the favour of Heaven,  
On the meek soul that waiteth in prayer.

L. L.

### THE CHRISTIAN'S INVITATION TO SINNERS.

"Let him that heareth, say, Come."—Rev. xxii. 17.

*Tune—Homa.*

O FLY to these arms that are spread out for thee,  
On the breast of the Saviour, poor sinner, recline;  
His love is unbounded—his grace is all free,—  
And the light of his glory around thee shall shine.

CHORUS.—Come, come—O sinner come;

Come fly to this Saviour—the Saviour you need.

Fly, fly from a world that's unfeeling, unkind;  
To the cross of the Saviour, poor sinner, repair;  
A peace that surpasseth all knowledge you'll find,  
And a smile to disperse the dark shadows of care  
Come, come, &c.

O trust not the splendour, the glitter, of gold—  
'Tis the love of the Saviour, poor sinner, alone,  
In sickness and sorrow your frame can uphold,  
Or in health make the raptures of heaven thy own.  
Come, come, &c.

And think not the wittings that bow at thy shrine  
Can e'er prove like the Saviour, poor sinner, sincere;  
When health, wealth, and honours, no longer are thine,  
They will fly thee—as would not the Prince we revere.  
Come, come, &c.

Not pride's gaudy trappings, no cankering crown,  
Does the Saviour, poor sinner, tender to thee;  
But a crown never fading!—he'll gird thee around  
With the robe that he wove when he hung on the tree.  
Come, come, &c.

Through gay scenes of folly—sins intricate ways,  
 Will the Saviour, poor sinner, thy footsteps not lead—  
 He'll guide to the banquet, where saints attune praise  
 To the Lamb that refused not for sinners to bleed.  
 Come, come, &c.

When death shall shed round thee its withering blast,  
 In his arms shall he bear thee, poor sinner, above;  
 He'll make thee to feast on a richer repast,  
 And drink deep of the fount—of the fount of his love.  
 Come, come, &c.

And there o'er the pavements of gold thou shalt walk;  
 With thy Saviour, poor sinner, in raiment of white;  
 No sun shall peer forth at past frailties to mock,  
 For the smile of thy Saviour shall thence be thy light.  
 Come, come, &c.

O fly to those arms that are spread out for thee,  
 On the breast of the Saviour, poor sinner, recline;  
 His love is unbounded—his grace is all free—  
 May the lot of the ransomed, poor sinner, be thine.  
 Come, come, &c.

J. S. B.

### THE SABBATH.

Oh Lord! thy holy day is kept  
 In silence and in peace;  
 The weary labourer may rest,  
 The whirl of earth may cease.

And may all discord cease, and strife—  
 All that is false and vain,  
 And Christians hear the word of life,  
 With bosoms free from stain.

May I within thy courts appear,  
 With meek and humble mind,  
 Content if I but meet thee there,  
 And to thy will resigned.

Then, Father! grant thy Spirit's aid,  
That I may know thee near;  
Nor be by worldly cares dismay'd,  
Nor know one worldly fear.

Nor give to aught one anxious thought,  
One wish, beneath the skies;  
But with a child-like mind be taught  
Thee, only thee, to prize.

## INTELLIGENCE.

### DOMESTIC.

CONTRIBUTIONS TO BUNYAN CHAPEL, GREENWICH.

*From July 21 to August 18.*

	£	s.	d.
Amount already reported ..	213	10	3
Friend, a, Stratford-on-Avon ..	1	0	0
Hitchin, young friends in Mr.			
Conder's family .. ..	0	12	6
Millard, P., Esq., Bishopsgate-st.	2	2	0

In recording our sums for the past month we confess we feel some little disappointment. Not that we doubt the kindness of our friends, or fear the ultimate success of a plan which, we trust, had its origin in pure motives; and which will be completed to the divine glory. But we had hoped the contributions of our friends would have flowed in with more rapidity. The excitement of contested elections, visits to the country and the seaside, with other causes of a like character, have had their effect the past month, but assuredly we hope for far better things in future. We respectfully tender our thanks for offers of congregational collections, could we visit our friends; but this is *impracticable*. The same answer must be given to individual friends who require a personal application. The support of a large family demands on our part close literary pursuits, this, with a single day

during each week taken from such pursuits to prepare for three public services on the Sabbath, fully occupies our time. Surely the cause speaks for itself, nor can we doubt that the gold and the silver will be forth coming to enable us to erect our vestry and school-room before the arrival of cold weather. The public services are at present held in the open air, and delightfully are they attended, and great, it is hoped, is the good done. Surely the friends of Christ will aid in preserving an increasing congregation from inclement seasons.

Before we put a final period to this article, we may be permitted to say that on the 8th ult., a meeting was held on Bunyan Chapel ground for the formation of a Christian Instruction Society, including a district containing some thousands of persons, for whose evangelization no provision whatever had been previously made. Colonel Fead, a neighbouring magistrate, kindly occupied the chair, and the numerous and respectable assembly were addressed by the Rev. Dr. Styles, John Pitman, Esq., and other ministers and gentlemen. This is the first society of the kind ever formed in the open air.

LONDON.—During the past year, the Committee of the Tract Society have voted no less than four hundred and twenty-three libraries for schools, upon payment of a moiety of the cost, the applicants being unable to raise the whole amount. To this object the sum of 1,000*l.* 1*s.* 6*d.* has been devoted, and the committee are still ready to attend to further suitable applications.

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#### FOREIGN.

THE CONTINENT.—Seven or eight villages in one of the valleys of the Tyrol have abandoned the Roman-catholic and embraced the protestant faith. The Austrian government, after deliberating upon this circumstance in council, has refused the inhabitants permission to emigrate into Prussia. Transylvania has been assigned to them as a place of refuge. Examples of whole communes changing their religion are by no means rare in Germany. There has not, how-

ever, been a single instance of a protestant or Lutheran commune being converted to catholicism. A few years ago a similar case occurred at Silesia. On the other hand, several learned protestants of Berlin, carried away by fanaticism, have become catholics, and applied to the Austrian cabinet for refuge and employment.

## AMERICA.

**REVIVAL IN YALE COLLEGE.**—The secretary of the American Education Society having addressed letters to the presiding officers of different colleges in the United States calling for information respecting revivals in colleges since 1820, has received a number of answers, one of which is prepared by Dr. Goodrich, of Yale College.

There have been nine revivals of religion in Yale College, besides the seriousness now in progress, during the sixteen years referred to in the circular. With a single exception, they have all taken place in the second term of our collegiate year, commencing generally about the middle of the term, and ending at its close, not far from the first of May. They have been preceded, in every instance, by a marked increase of spiritual feeling among the members of the church—a prevailing spirit of self-abasement, brotherly love, importunate prayer, and confident expectation of being heard and answered according to the desire of their hearts. Never, it is believed, has the great body of the church been long actuated by such feeling, carried out into correspondent action, without calling down on their companions, to a greater or less extent, the converting influences of the Holy Spirit. The first in this series of revivals was that of 1820. Previous to this, the extraordinary dispensations of divine grace had been suspended for five years since the revival of 1815; and only two other seasons of refreshing from on high (those of 1813 and 1808) had occurred during the eighteen years which followed the memorable outpouring of the Spirit in 1802. The revival of 1820 began in the early part of August, and was only an extension into college of a very remarkable work of grace which had prevailed in the city of New Haven during the two preceding months. It was confined to the three lower classes, the senior class having just passed through their examination for degrees, and left town. It was rapid and powerful, though free from any undue excitement: a large proportion of the unconverted was, for a time, affected by its influence, and it resulted in the hopeful

conversion of between forty and fifty souls. During the succeeding winter, there was much more attention than usual to the subject of religion. Extra meetings for prayer and religious instruction were frequent, a considerable number were more or less anxious for their salvation, and in the spring of 1821 another revival commenced, as the fruits of which between twenty and thirty expressed a hope of having passed from death unto life.

As the number of hopeful converts had been greatly increased by these two revivals, it was thought desirable to commence a course of familiar doctrinal instruction adapted to their case, in addition to those counsels and cautions of a practical nature which are ordinarily given to young believers. A Bible class was accordingly formed, and continued during the subsequent winter, in which Weeks's Catechism was taken as a guide, followed by a course of lectures explanatory of the doctrines there exhibited. These were attended by a large proportion of the students; and in the spring of 1822 another revival commenced, though less general and powerful than the two preceding. Between fifteen and twenty were numbered among the fruits of this work of grace. The next effusion of the Holy Spirit was in the spring of 1825; the commencement of this revival may be distinctly traced to the humble and persevering efforts of a single individual, who being deeply interested himself, and seeing others unaffected around him, invited one and another of his brethren in the church to his room, united with them in prayer, and, through the blessing of God, succeeded in awakening among a few those desires for an outpouring of the Spirit which at last extended to the great body of the church, and resulted in the hopeful conversion of nearly thirty souls. In each of the years 1827 and 1828 there was a similar work of grace, in which a considerably large number of the unconverted were more or less awakened to a concern for their salvation. As the fruit of each of these revivals, not far from thirty indulged a hope of having given themselves to the service of God. In 1830 there was another, though a less extensive, effusion of the Holy Spirit. The spring of 1831 will long be remembered as the most remarkable season of refreshing from on high which has ever been experienced in this college. The preparation for this revival was larger and more systematic than has ever existed in any other instance before or since. Early in the first term, a few of the leading members of the church, some of whom are now labouring as missionaries among the

heathen, became deeply concerned for the religious interests of the college. The measures which they adopted to raise the tone of spiritual feeling in others were eminently wise and happy. The kindness, candour, and humanity which they manifested, disarmed opposition; while their quiet perseverance drew gradually around them all who felt any interest in the advancement of the Redeemer's kingdom. The church were greatly encouraged to prayer and effort by a very full attendance on a Bible class established at the commencement of the term, which soon embraced, not merely professors of religion, but persons of every description in the institution. This unexpected readiness to hear, while it excited hope, created an almost oppressive sense of responsibility, which drove the people of God to the throne of grace for strength and guidance. Seasons of fasting and prayer became very frequent towards the close of the term; and when the vacation arrived, the brethren separated, with a mutual engagement to spend much of the leisure it afforded in united supplications, and to return, through the grace of God, with increased zeal and preparation for the work before them. At the expiration of a fortnight, when the term commenced, they met, as they had hoped to meet, with the spirit of a revival in their hearts. As the religious exercises of the season were resumed, and the brethren assembled with increased frequency to pour out their requests before God, the whole college seemed to wait with solemn expectation to see the arm of the Lord revealed. At length the long-sought influence of the Spirit came, not with rapid and overwhelming fervour, but rather like the "still small voice" before which the prophet wrapped his face in his mantle as he stood upon the mount. It spread silently and slowly throughout the whole institution, until at last there were but few rooms left where the cry was not heard, "What shall I do to be saved?" or the voice of thanksgiving raised to the Father of lights, "from whom cometh down every good and perfect gift." Some, indeed, who were there awakened, afterwards yielded to the fatal delusion of putting off repentance to a more convenient season. Before the term closed, not far from one hundred and twenty had professedly given themselves to the service of Christ. The religious state of the college, for a long time after the revival, was highly prosperous. But as the classes which had shared most in the work left the institution, and others came forward to take their places, the spirit of vital piety declined; and though there were at times encouraging indications of a better state of



things, attended by occasional conversions, no great outpouring of the Spirit took place until the spring of 1835. A brief account of this revival was given to the public a year since, through the secretary of the American Education Society. It will therefore be necessary only to add, that the number of hopeful converts was somewhat more than fifty. Of the revival now in progress it would be premature to speak. Of those who hoped in Christ during these revivals, nearly two-thirds united themselves to the college church; a part of the remainder belonged to other denominations, and preferred, of course, to continue in their own communion, and a part found it convenient to profess religion in the places of their residence. During the period embraced in this statement, our church has gone on gradually increasing in numbers, and the communicants at the present time in the academical institution alone, are about two hundred.

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#### RECOMMENDATIONS OF BOOKS.

' We have seldom known a man more eminent for integrity, disinterestedness, and piety, than the late REV. DR. NEWMAN, of Bow; and have therefore been much gratified in the perusal of his "*Memoir*," as written by the REV. GEORGE PRITCHARD. He was a laborious and successful minister, pursuing the even tenour of his way to great usefulness. The volume, too, is useful, as presenting sketches of several of his contemporaries. We hope it will be read, and that the influence of his example on Christian ministers of every class may be very beneficial.

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Very few Commentaries are better known than the "*Expository Notes, with Practical Observations on the New Testament*, by W. Burkitt, M.A., which has probably passed through scores of editions. Mr. Dinwiddie has issued an edition in two handsome, but cheap, octavo volumes, which appear to us, as far as we have had opportunity to examine them, to be printed very correctly. The book is well known to be of a very evangelical and practical character, and we hope this

edition of it will greatly extend the usefulness of the worthy vicar and lecturer of Dedham.

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Mr. B. F. Flint, of Canterbury, has published, uniform with "*The Joyful Meeting*," a hymn and tune, called "*Praise; or, the Sunday Scholar's Incense*." It is really a sweet and simple thing, and must contribute to cherish pleasant and devotional feelings. We are glad to see he has also published it with an accompaniment for the organ and pianoforte. The same writer has favoured us, too, with a beautiful tune; composed in consequence of the death of his excellent father, an eminent Christian minister, whom we had the happiness to know, and whose memory we affectionately revere.

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Many of our readers will remember that some years ago a series of very excellent tracts were published by an eminent dissenting minister, under the title of "*The Evangelical Rambler*." They excited intense interest, and we know that they were exceedingly useful. They were recently republished in a handsome manner, in two volumes of more than eleven hundred pages; and, through the bankruptcy of their original publishers, the two volumes may now be obtained of Messrs. Ward and Co. for five shillings, less than half their former cost. We feel that we render our friends a service by requesting them to order the work quickly, for it cannot be sold at its present price but for a very limited period.

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The Religious Tract Society has rescued another of the valuable old pieces of divinity from oblivion by the republication of WHITAKER, "*On the Parable of the Unclean Spirit*." It is a valuable book for all classes, and not the least so for Christian ministers.

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We cordially rejoice to know that the very valuable work of the late REV. WILLIAM ORME, on "*The Ord-*

nance of the *Lord's Supper illustrated*," the second edition of which was published a few years ago at five shillings, is now sold by Mr. Dinnis at half that price. Mr. Orme was a divine of no ordinary character, and this was one of his very best works. We earnestly hope that its circulation and usefulness will be very greatly extended.

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Unless we greatly mistake the matter, a little volume, just published by Ward and Co., called "*Married Life. A Wedding Gift*," is well adapted to its purpose, and likely to be extensively useful.

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We are pleased with the opportunity furnished by the publication of Vols. 10 and 11 of Messrs. Tegg's uniform edition of Dr. A. Clarke's "*Miscellaneous Works*," again to direct the attention of our friends to them. These volumes contain many of his detached pieces, produced on a variety of subjects, at different times, but all adapted to promote the highest good.

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We welcome a third edition of the REV. C. STOVEL'S "*Humble Benevolence; or, the Life of William Shawcroft*," because we are satisfied that, though a little book, it is adapted to do much good.

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We have much pleasure in directing the attention of our readers to a valuable sermon by the REV. EDWARD STEANE, suggested by the death of our late monarch. Its title will at once shew its subject,—"*The Eternal King*."

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Our friends cannot but be pleased with "*The Life of John Tobias Kiesling, of Nuremburg*," translated from the German of Dr. Schubert. It is very pleasingly written, and adapted to promote eminent and zealous piety. We thank the Religious Tract Society for the advantages they are rendering by their translations of the best German religious books.

## PUBLIC OPINION OF REVIVALS.

THE attention of the Christian portion of the community has been long drawn to the various facts indicated by the phrase "a revival of religion." As in all cases, where there is an indistinct conviction that vital interests are connected with a subject, the opinions of men have not harmonized, it seems to be a law of our existence in this world that in all things where we feel an interest the passions shall interfere in the result, and prejudice exert an influence unfavourable to calm, rational inquiry. Hence, while we find one class exulting in what they believe to be the results of an influence from a better world which saves souls from sin and death,—while they regard each instance in which the slumbering consciences of a community have been directed to the eternal responsibilities under which intelligent creatures act,—as a triumph of the grace of God, and they trace the work of the Holy Spirit in hearts renewed and sins forgiven,—we at the same time find another class asking how these things can be, and concluding that all in this same scene which meets their view may be resolved into the mere natural play of human passions and feelings, excited and urged on by an agency that belongs to the present world. We find some who view every revival with suspicion, if it has been preceded by what is sometimes termed especial effort on the part of the saints. If they have been urged to greater diligence in their course, greater frequency

and fervency in prayer, or, being convinced that they have wandered out of the way of understanding, have confessed their sins and resolved by the grace of God to be sober, and watch unto prayer, and do good to all men as they had opportunity, especially to the household of faith,—then it is often concluded that there has been too much human management and a shade of suspicion is thrown over the whole scene. Happily, amidst these various conflicting opinions we are not left destitute of a guide on this important subject. We can appeal to the law and the testimony. We may by searching the scriptures learn whether revivals were known in those ages when men preached and wrote under the direct control of the Holy Ghost sent down from heaven, and whether there are prophetic declarations which would lead us to expect that in subsequent ages the drooping graces of the saints would be revived, and sinners be led to inquire what they shall do to be saved.

We can examine the history of the church, and determine whether, in the lapse of centuries subsequent to the time of the apostles, God did, from season to season, make bare his arm in the sight of the nations, and by pouring water on him that was thirsty, and floods upon the dry ground, cause the desert to rejoice and blossom as the rose.

It is a singular fact that we find Christians, who seem to rejoice when they obtain evidence that a single sinner has, through the instrumentality of the prayers and exhortations of some child of God, been brought to repentance; and yet, let the fact occur in *the hopeful conversion of fifty sinners at the same*

time, they seem dissatisfied—they question the genuineness of the work, as though the Holy Spirit must necessarily act in detail, and that it is not cherishing a probable hope when we anticipate that the same divine influence which sends home a faithful, scriptural exhortation or warning to the heart of one individual cannot with equal ease cause it to prick the hearts of many. There is one thing deserving the attention of every one who would examine the subject of revivals; it is this,—the terms ‘extravagance,’ ‘zeal without knowledge,’ &c. are all relative in themselves. What one man would term *extravagance*, because he is in a cold back-sliding state himself, might seem very much like sober-mindedness to one whose affections ‘went out after God.’ If a man love this world more than he does the glory of Christ and the welfare of souls, then everything which goes beyond the standard of his practice will appear in his eyes like zeal without knowledge. In short, in this as in other cases where the things of religion are in question, the only safe plan is to prove all things, not by the changing voice of public rumour, or the waxing or waning popularity of every speaker or teacher, but by the unerring standard of truth.

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#### THE INFLUENCE OF FASHION.

FASHION is the great law of this world. It is more extensive, and generally more powerful, than any other law. It governs both opinions and conduct with almost irresistible sway. The soundest philosophy has been obliged to struggle hard oftentimes to support her rights, even on most important points;

and has gained the day only after a drawn battle. It was a long while before the then fashionable doctrine that the earth was a plain could be set aside, and its revolution on its axis admitted. Even so wise a human being as the pope thundered his anathema against this intrusion of philosophy into the empire of fashion. Not only are old and grey-headed fashions, contrary to the laws of age in most other cases, strong in might, but sometimes new ones present themselves with the power of a young Hercules, which reason and religion united are hardly able to successfully resist. The multitude are contented to be ruled by fashion, in the most important concerns. Their religion must be directed, not by divine revelation, except as seconding the course, but by some old or new fashion. And some protestant clergymen, going back to popery in this particular, forsake the scriptures to follow the mode of the times.

I have been led to the above train of thought by the modern practice of sitting at prayer in public worship, and in smaller assemblages, which is to be seen in some places. What introduced this unrespectful mode of address to the Deity, which would not be allowed in a common court of justice, nor even in receiving and dismissing ordinary visitors? Not the bible surely, for it contains no precept nor example of sitting at public or social prayer. Kneeling and standing are mentioned, but we have no account there of the indolent, disrespectful posture of sitting, when formally addressing the Deity. It is excusable in invalids, and may be proper in meetings where a number of short prayers are to be made, with only rising at the first and last; but in nearly all other cases, a different posture seems more proper, whatever fashion may dictate to the contrary. The Christians of the early ages would

in public prayer out of respect, as one of their historians says, to the resurrection of Christ. Whether this was a reason of it or not, the fact of their standing is undoubted, and probably had chief respect to Christ's speaking of that posture in the parable of the Pharisee and Publican and elsewhere, as well as to the more ancient practice of the church, handed down from the times when the forms of divine worship were very particularly dictated by inspired persons. The Israelites stood, praying no doubt, when God appeared to them at mount Sinai; and they stood, when prayerfully covenanting with him in the plains of Moab. They stood at Solomon's prayer at the dedication of the temple, and when Ezra prayed at the opening the book of the law to read to them. And they probably stood in their addresses to God, at the tabernacle in the wilderness, and when they were in the outer court of the temple, praying at the hours of incense, as there could have been no accommodations for so crowded an assembly to use any other posture. Standing in this duty best unites decency and convenience in a public assembly. Episcopal kneeling is sometimes only formality and pretence; and everything false or affected must be uncongenial to the pious mind, and offensive to Him who requires the heart in this and every duty. To conclude these remarks, I would ask those who practise sitting to give their bibles a slight examination. I would then inquire of them—Is it becoming in Christians to turn the scriptures out of the church at the nod of so irrational a thing as fashion? Is it wise to admit innovations into our religion without at least examining and discussing them in public? And I would advise each individual to follow his own conviction of propriety in the case, without regarding the assumed authority of this new fashion, *where it has attempted, by sitting in the temple of*



God, to shew itself that it is God, in taking the government of his church into his own unhallowed hands. There is one apostolic injunction which applies to this practice, in common with many others, "Let all things be done decently and in order."

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CLERICUS.

#### RELUCTANCE TO DIE.

*"I am afraid to die."* This was the language of a young female who has lately been carried to the grave. She lived to be twenty-one years old, without loving God. Her mind had been much impressed with serious things, within a few years, and even within a few weeks, but she put them off for a more convenient season. She recently came into N—, to spend a holiday with her friends. Soon after the religious festival, she was taken ill. In a few days the disease manifested itself in the form of consumption. Her physician told her she had but a short time to live. At this she was surprised, and immediately became much distressed for her soul. The pastor was called in to converse and pray with her. He endeavoured to convince her of her need, and direct her to Christ for help. L. rolled her head upon her pillow, and mournfully exclaimed: "I AM AFRAID TO DIE." The pastor set forth the character of God, to shew how worthy He was of her confidence and love. But L. could not love Him. She could not yield up all to Him. She said to the pastor, though a stranger, she could safely leave her case with him, if he had power to dispose of it. L. was then shewn her great sin and guilt, in thinking less of her God and Saviour than she did of a fellow-worm. Christ was exhibited to her as willing and able to save, even to the uttermost. His invitations were repeated, and L. was urged to accept them, and believe on the Lord Jesus Christ. But, "O," said she, "this is a

*poor time to prepare for death,—I AM AFRAID TO DIE.”*

In the course of her short sickness, the pastor visited her several times. When he approached her bed, she cast her eyes upon him with the deepest interest, and grasped his hand, saying, “Oh, that I was prepared to die : but I have put off religion till now it is too late to seek it.” She was reminded of the thief on the cross, and commended to commit her all to the Saviour ; of the prayer of the publican ; and was told that this short prayer offered aright would be heard in heaven. She tried—she prayed, but all in vain. We wept, as we heard her cries for mercy, and her expressions of fear and terror. We felt that there is a fearful meaning in the divine declarations : *Then shall they call upon me, but I will not answer—Many shall seek to enter in, but shall not be able.*

The pastor was confident her anxiety arose from anticipated punishment. He endeavoured to shew her her mistake, in being more afraid of suffering than of *sinning*. She was told that the great evil of sin consisted in its being committed against God ; that she ought to repent of it, because it was a transgression of his will, and not merely because it would send her to hell ; that she should pray to be forgiven, not merely that she might be saved, but that she might glorify her God and Saviour. She realized the difficulty in her case. She thought ; she talked ; she prayed ; she desired the prayers of others ; but when the pastor called again, she said : “I don’t know but it’s because I am so ignorant ; I can’t feel as I want to do,—I AM AFRAID TO DIE.”

Every time her physician called, L. asked him, how long she should live ; she was afraid of being hurried away unexpectedly. The same inquiry she frequently made of her watchers. Several nights she *did not shut her eyes to sleep, she was so afraid she would never wake.* She charged those who had the

care of her not to let her sleep, or, if she did, to wake her in a very few minutes. She had her reason perfectly till the very close of her life. Most solemnly and earnestly she warned and entreated her brothers and sisters not to put off repentance till on their death-bed, for she said, "*this is a poor place to prepare for death.*"

The last time the pastor saw her, L. had no hope. Her condition was a dreadful commentary on the passage—*having no hope, and without God in the world.* Her body was racked with pain, and her mind sunk in despair. "O," said she, "I feel as though I could warn sinners not to put off religion till they come where I am; *now it is too late.*" Notwithstanding all the prayers and efforts made to instruct her, there was no change in her state. The night she died, she manifested as much fear and terror as ever before. When struck with death, her friends were called, and she spent her remaining strength in warning them to prepare for death, and *not to put it off.* Said she, "I am dying—I expect to be miserable: you must seek religion, then you will be happy."

Reader, for your benefit I have described a case which has made my heart bleed. Are you without religion? What a poor, miserable creature you are! Perhaps you are now easy; but the time is coming when you will feel your need. Do you hope to obtain it on a sick and dying bed? So did L. But hear her testimony, and take warning. "*This is a poor time—a poor place to prepare to die: Now, it is too late!*" O sinner, seek the Lord *now*, while he may be found; call upon him while he is near. When you are ill, you will have enough to do to bear your pain, without being distressed about the concerns of your soul. You will have enough to do to die; you will have no time to prepare for death.

**Are you serious, and somewhat attentive to reli-**

gion? So was L. A little while before her death, she spent nearly a week in religious meetings. She listened to the word; she sought the prayers of God's people. But she went no further. You know her end. Stop here, sinner, and you are lost! Stop here, and death will fill you with terror—*You will be afraid to die.* Stop here, and she who has warned you from a dying bed will be a swift witness against you in the day of judgment. J. L.

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#### MONTHLY PRAYER MEETINGS.

THE first Monday in the month has long since, by common consent, been denominated *the great prayer-day of the Christian Church*. On that day and evening, Christians have been accustomed to meet for the purpose of offering with united hearts and voices their fervent supplications for the enlargement of the Redeemer's kingdom. Their fervent prayers have been heard and graciously answered in the numerous happy and extensive revivals of religion with which the churches in our own country have been favoured, and in the great success which has attended the labours of our missionaries among heathen nations.

In view of these results, and the paramount importance of the duty, ought not our hearts to be inspired with gratitude to God, and with increased zeal in the discharge of an obligation so important and so intimately connected with the present and future glory of the church of the living God? We fear, however, that this is not the case, and that it is far otherwise in these days of worldliness, when the people of God seem so much to have imbibed the spirit of the world in their feelings and labours for those things that "perish with the using."

It is much to be feared that the members of our churches feel less solicitude to mingle their devotions

at those sacred seasons to which we have alluded than formerly. As evidence of this fact, who does not witness, with the most painful emotions, the smallness of our assemblies when, on that hallowed evening, from several churches and congregations united, but few, *very* few, are found in their places of prayer.

We have of late been particularly led to some thoughts on this subject, from perceiving by personal observation, that other and less imperative duties were permitted to interfere with the appropriate services of this sacred season of special prayer. We have long since cherished the belief, that, with the exception of the stated public worship of the Sabbath, and the stated meetings of the church, the "*Monthly Prayer Meeting*" should have the precedence of all other engagements.

It will readily be admitted that at no period in the history of our country was prayer more important than at the present eventful crisis, when men's hearts are failing them for fear, while looking on those things that are coming upon the earth.

Let it not be forgotten that when everything else seems to be failing, and all our hopes of worldly prosperity are blasted and withered, that "the word of the Lord abideth for ever," and that word has declared that "the effectual fervent prayer of a righteous man availeth much." Let it be remembered that it is still true that "prayer moves the hand that moves the world." We may settle it, therefore, in our hearts, that revivals of religion at home, and the success of our missionaries in foreign lands, are identified with the prayers of the church, as much so as the staying up of the hands of Joshua in ancient days, or the releasing of an apostle from prison.

## INFIDELITY AND CHRISTIANITY.

SOME few months ago, I was called to preach the funeral sermon of a little girl. The grandfather was an infidel. He attended the funeral in the chapel, where he seldom, if ever, was seen before. The funeral was on the Sabbath, and on Monday I called to see the bereaved. Every heart present was tender, and all, save the grandfather, were comforted with the consideration that the child was in heaven. The old man, (for his three score and ten had passed years ago), had no such consolation. He had met with a great loss, and yielded to a forced submission.

The claims of Christianity were set before the aged man. He saw no meaning in the Bible—no beauty in Christ—no terror in hell nor charms in heaven—the grave to him appeared the end of man, and death an eternal sleep—"the future is all in the dark, and we have no concern further than the present life."

The aged man was entreated to compare his views with those of the Christian. Your little granddaughter is dead, and perishes like a horse—her body is of no more account than the body of a worm, her memory eternally perishes. O how chilling to the soul such reflections! Infidelity, where are thy charms! But how different are the principles of Christianity. The little grand-daughter dies, not as a horse, but "more than a conqueror"—her body is not as the body of a worm, but it is raised "a spiritual body"—her memory is not buried in the grave of annihilation, but is found in the records of heaven, where both body and soul are for ever honoured and blessed.

The grandfather's heart was a little softened for a moment. The thought that the object of his warmest affections was no more was all but insupportable. *He admitted, that if Christianity were a delusion, it*

was a most happy delusion. But there is no delusion in the case. Religion is a glorious reality. As well might we undertake to persuade a hungry man, who has just taken an excellent dinner, that the happiness of eating was all a dream, as to persuade the Christian that religion is a delusion. "The kingdom of heaven is within" the saints, and if the joys of those who serve God in time are so great, what may they not expect in that world where are blessings greater than eye hath seen, or ear heard, or than hath entered into the heart of man to conceive?

E. M.

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#### THE REVIVAL SPIRIT.

THE Revival Spirit is a tender, humble, heart-broken spirit. This is essential to the spirit of prayer. "The sacrifices of God are a broken spirit. A broken and a contrite heart, O God, thou wilt not despise." This is accompanied with feelings of deep self-abasement. The prayer of Daniel, previous to the return from the captivity, may be regarded as an excellent specimen of genuine *revival feeling*. A great portion of this prayer is the language of heart-broken confession. And such will be found to be the language of Christians, on awaking from a long season of spiritual slumber; and whenever this melting spirit becomes general in a church, great and glorious is the work of the Lord.

This spirit is far removed from noise and confusion and vain confidence. The Lord is neither in the strong and mighty wind, nor in the earthquake, nor in the fire, but in the still small voice. The accents of humble, broken-hearted penitence will be heard in the pulpit, in the social meeting, and at the family altar; and the secret places will witness the deep struggles of spirit, where the humble souls

wrestle with their God, for spiritual blessings upon themselves and others. The unhumiliated heart cannot approach near to the mercy seat; for "he knoweth the proud afar off." He will not accept the sacrifice of the self-confident or the vain-glorious, even though, like Baal's priests, they cry aloud from morning till evening.

This is also a tender, melting spirit. It meets a response in kindred hearts, and an affectionate, loving spirit pervades the little band of praying souls. It administers warning, exhortation, and entreaty to impenitent souls, in a tender, kind, and gentle manner; and repulse, and even abuse, is met with meekness. It is opposed to harsh, austere, and bitter rebukes, which stir up the wrathful passions of men. Even opposition and violence are disarmed before it; and rebuke, from such a spirit, enters into the soul like a sharp two-edged sword. But this spirit cannot be acquired without deep struggles of soul, nor maintained without great watchfulness and care. It shuns the noisy scenes of carnal strife; and dwells not with the soul that harbours envy, illwill, bitterness, wrath, or an unforgiving temper. O that such a spirit pervaded the whole church militant! How soon would the banners of the cross be displayed over the ruins of Satan's empire!

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#### BENEVOLENCE.

THE Creator wills the highest happiness of all his creatures. This is abundantly manifest from all his works, and from all the ways of his providence. Every object in the material universe of which we have any knowledge; every function of vegetable or animal life; and every destiny of intelligent beings, evince the *design* of a benevolent Designer. This *grand purpose* of Jehovah, to render happy the



creatures he has made, is also seen, and with a still more striking manifestation, by his frequent interpositions to restore that which had become deranged by some violation of his laws; a most illustrious example of which is furnished in the gift of a Mediator, for the purpose of restoring sinful man to the favour of God. He so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

From this universal law of the Divine government, we might conclude that every requirement proposed some ultimate good to the creature; that every act of obedience brought with it a compensation—this we believe to be universally the case, where the duty has been cheerfully performed as an act of obedience to Christ—and consequently, we might infer with great certainty that the doing of good to others would be attended with its own peculiar recompence. Had we, we say, no other evidence than what is deduced from these general principles, we might conclude with unerring certainty that the exercise of benevolence would be attended with singular benefit to him who exercises it. But who that is a Christian, does not know that in doing good to others he himself is blessed; that by so doing he becomes a happier and a better man. The exercise of benevolence counteracts that worst of human maladies, a predisposition to covetousness, so natural in all; it refines and strengthens the kindlier sympathies of the soul; it elevates the mind by filling it with ennobling thoughts, and by presenting to its observation new and interesting objects. Who that believes himself to be a creature of God, can think of sufferings alleviated, of sorrows mitigated, of character rescued from infamy, or who can contemplate a plan for the improvement of his race in good morals and religion, in letters, in the arts and refinements of civil and social life, *without* resolving himself to become a better man?

## BAD SIGNS.

WHEN the members of a church become peculiarly fastidious with regard to preaching,—when one minister is dismissed because he is thought to be destitute of talent, another because he wants discrimination, and a third because he needs something else, the sign is not good.

When prayer meetings become irksome, when no room can be found for them at private houses, and especially by such as once welcomed them with apparent delight, you may be sure the sign is bad.

When professors of religion pray and do nothing ; are exceedingly zealous while on their knees, but can find nothing to do for the cause of religion, the sign is undoubtedly bad.

When leading members begin to exclaim—"I'll leave the church, unless things are managed so and so," no one need be told that the sign is bad.

When a church loses respect for herself, suffers her authority to be disregarded, her discipline to be set aside, and disorders and immoralities among her members to pass uncensured and unnoticed, the sign is certainly very bad.

When professors of religion complain of their minister's preaching that it is too pointed—that it bears too hard upon the lukewarm, the worldly, the avaricious, the nominal professor, the sign is unquestionably very bad.

When a few members of a church become so confident of their own superior wisdom as to take the reins of government into their own hands, no one can doubt that the signs are bad, and that they will soon be worse.

When the situation of a church becomes such that the proceedings of her members cannot bear the light; when, to expose and lay bare the hidden sources of disorder would prove ruinous to the

body, you may rest assured that the sign is bad—very, very bad. The sooner such a church is dissolved the better for the cause, and for all concerned.

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#### WHITEFIELD AND WESLEY.

THE following anecdotes of the leaders of the modern reformation, will be read with interest.

Methodism arose from the necessity of the times. Had the regular clergy, the bishops, and others in the establishment, done their duty, lived and preached according to the letter and spirit of their own articles of religion, and the pious and holy sentiments breathed in their formularies of devotion, there had been no necessity for the institution of Methodism, and John Wesley had never been known otherwise than as a faithful coadjutor among his fellow-presbyters of equal talents and zeal, striving with them for the "faith of the gospel." If, therefore, there were any thing irregular in the proceedings of Wesley and his associates, the fault was not in them, but in those who, by the neglect of their duty, made it necessary for them to do as they did, to save sinners from perdition. This is finely illustrated by the following anecdote of Mr. Charles Wesley and Archbishop Robinson, primate of Ireland. Being at the Hot-wells, near Bristol, he met Mr. Wesley in the washing room. After some time, the archbishop observed,

"Mr. Wesley, you must be sensible that I have heard many things of you and your brother; but I have not believed them. I knew you better. But one thing has always surprised me—your employing laymen."

Wesley.—"It is your fault, my lord."

Archbishop.—"My fault, Mr. Wesley?"

Wesley.—"Yes, my lord, yours and your brethren."

Archbishop.—“How so, sir?”

Wesley.—“Why, my lord, you *hold your peace,* and the *stones cry out.*”

They took a turn in silence. His grace, however, rallied:

Archbishop.—“But I hear they are unlearned men.”

Wesley.—“Very true, my lord; in general they are so; so *the dumb ass rebuked the prophet.*”

His grace immediately turned the conversation.

And well he might, for a pertinent reply was impossible.

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One Lord's day morning, at the early sacrament, Mr. Whitefield, with his usual fervour, exhorted his hearers to give up the use of means for the spiritual good of their relations and friends only with their lives; and remarked, that he had had a brother for whose spiritual welfare he had used every means. He had warned him, and prayed for him, and apparently to no purpose, till a few weeks back, when this brother, to his astonishment and joy, came to his house, and with many tears declared that he had come up from the country to testify to him the great change that had been wrought upon his heart by the grace of God, and to acknowledge with gratitude his obligation to him who had been the honoured instrument of it. Mr. Whitefield added, that he had that morning received a letter, which informed him that, on his brother's return to Gloucestershire, where he resided, he dropped down dead as he was getting out of the coach; but that he had previously given the most unequivocal evidence of his being a new creature in Christ Jesus. “Therefore,” said this celebrated preacher of righteousness, “let us pray always for ourselves, and for those who are dear to us, and never faint.”

## MINISTERIAL DUTY.

THE soul of man is of infinite worth. A consideration of its duration, its capacity to enjoy happiness or endure misery, the important events connected with its existence, its destiny in the future world, which will be the eternal enjoyment of the smiles and approbation of God, and the society of angels and just men made perfect, who have come to Zion with songs and everlasting joy upon their heads, or banishment from the presence of God and the glory of his power for ever, as the consequences of the improvement or misimprovement of the privileges of a probationary state, in connexion with the provision made for its deliverance from sin, and the awful danger to which it is exposed, by the incarnation, sufferings, death, resurrection, ascension, and intercession at the right hand of God, of our Lord Jesus Christ; is calculated not only to impress us with a sense of its value, but also with a view of the importance of labouring for its present and future welfare. The grand object of Christ's advent into the world, the thrusting out of men into the vineyard, with the commission, "Go ye into all the world and preach the gospel to every creature," in connexion with the operation of the Holy Ghost, was the accomplishment of this great end, the salvation of the immortal soul. Where is a man, standing as a watchman on the walls of our spiritual Zion, in view of these truths, considering the depravity of the soul, the danger of men unreconciled to God, and the temptations to which those are exposed who have started in the way to heaven—that can with indifference expatiate on the sacred truths of the Gospel, without faithfully warning the unconverted to flee from the wrath to come and urging upon the professed followers of Jesus Christ the importance of faithfulness in Christian duty in order to a crown of everlasting life. As min-

isters of Christ's glorious gospel, we should study, read, think, pray, and preach with an eye to the souls of our fellow men. In order to this, let their condition be properly realized, let us seriously reflect on the nature of our work, the shortness of the time allotted us for its accomplishment, the uncertainty of the period of our discharge, the responsibility connected with our station, and the awful doom that must be the portion of the unfaithful minister. Let us labour that our own souls may be imbued with the Spirit of God, and when we visit the family, and meet our fellow traveller to eternity on the road, or go to the sanctuary of the Lord, let us ever feel the force of this truth, "My business is to save souls."

There is no time to seek for popular applause, no time to please the ear while the heart remains untouched; for death is near, eternity is at hand, the day of judgment is rapidly approaching, when we, with those whom we address, shall stand before Jehovah's bar, there to account for our manner of preaching, and they for their manner of hearing, and to experience the rewards of heaven or the punishments of hell. With the word of truth in our hands, the love of God in our hearts, and an eye on the soul, let us go forth without the camp, giving the trumpet a certain sound, maintaining a conscience void of offence toward God and toward man, that with stars in our crown of rejoicing we may finally stand acquitted and saved with an everlasting salvation.

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#### SOCIAL PRAYER.

"Our Father, which art in heaven."

God is our Father. And what feelings of gladness fill our bosom when calling him *our* Father. We may be scattered up and down this world of separation, and distance—the roof, and the school, and the

companions, and comforts, of early life, may have all passed away, and distinct interests and individual professions may have tended to break down the united feeling which knit our hearts together; but still there is *one* place where we are at home, there are periods in each day's existence, when separation, and distance, and selfishness, haste away,—it is when in our retirement we kneel and say, “Our Father, which art in heaven.” There is a community of feeling among the children of one united happy family. And if the Father have distinguished himself among men; if the fatherless and widow have been relieved by his exertions and benevolence, and the blessing of those who were ready to perish came upon him; if he possessed superior mental endowments; if history, and science, and morality, and religion, were indebted to his pen, and his existence,—in the moments of relaxation it gives to them a joy, with which strangers cannot intermeddle, to talk of him as *their* Father, to claim a common relationship; and to remember that, notwithstanding all his intellectual greatness, he watched over their infant steps, and soothed their infant sorrows, and taught them their “first small words.” But all this is only an emblem of the relationship which subsists between our Father in heaven and his children. We bow our knees to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named. In this way we claim kindred with the people of God throughout the world. Son of God is the surname of the whole family. It is the only name known at the throne of grace. To God as *our* Father we with one consent, with one desire, with one language, resort, because we are brethren. And is there a more imposing sight than that which presents itself to the eye of faith, of millions with hearts going out towards one common refuge? Because ye are sons, God hath sent forth the spirit of his Son

into our hearts. We have not received the spirit of bondage again to fear, but the spirit of adoption, whereby we cry Father, Father. \* \* \* \* \*

We should have remarked, in addition, that this prayer is strikingly adapted to social meetings. Throughout the day the business of life must be attended to. And what a fine exhibition of infinite wisdom in the arrangements of families, and professions, and communities. It is the most finished system. Complete, yet simple; and the different parts harmonizing, so as to make up one beautiful whole. And so it happens, that whosoever is most diligent in business, and advances best his own interests and those of his family through the day, is the greatest blessing to the whole community, of which he only forms a very small part. But whose spirits are ever so elevated as to sustain them amid the difficulties of life? Who so constituted as to remain ever in solitude? Who so selfish as to raise up a barrier, which must always stand in the way of social intercourse? It cannot be. We must hold fellowship with our neighbours at one time or another; and the Christian, the disciple of Jesus, in particular, could no more live without the society and prayers of fellow disciples than he could exist without the air which he breathes, or the food which he eats. Therefore God, in his wisdom and love, has provided for this desire, and he is furnished with a book, in which he marks the names of all those who cannot live without the gratification of this desire. You will see the children of the family associating together in acts of social prayer, from week to week, in the sanctuary of God, or in other places where prayer is wont to be made, when the din of business is hushed to silence, when the cares of life are passing into oblivion, and they cry out Abba, Father, *our* Father, which art in heaven. *We ask those who despise such meetings,—Are you*



the children of God? Did you ever pray aright? Did you ever know the import of that word, our Father, which art in heaven? We ask those who once attended, but now neglect such meetings, if they can lay their heads down upon their pillows with the same composure of mind they were wont to possess; if they do not say, amid their increased anxieties, and duties, and profits, and honours, O that it were with us as in months past?

TO THE EDITOR OF THE REVIVALIST.

DEAR SIR,—How much I am indebted to your pages, in keeping up with some kind of interest, at least to myself, my weekly congregational prayer meetings, those thermometers of Christian love! Should the preceding extracts from my note book, be of use to any fellow-labourer in such meetings, their insertion will be a pleasure to, and may be followed by others from—

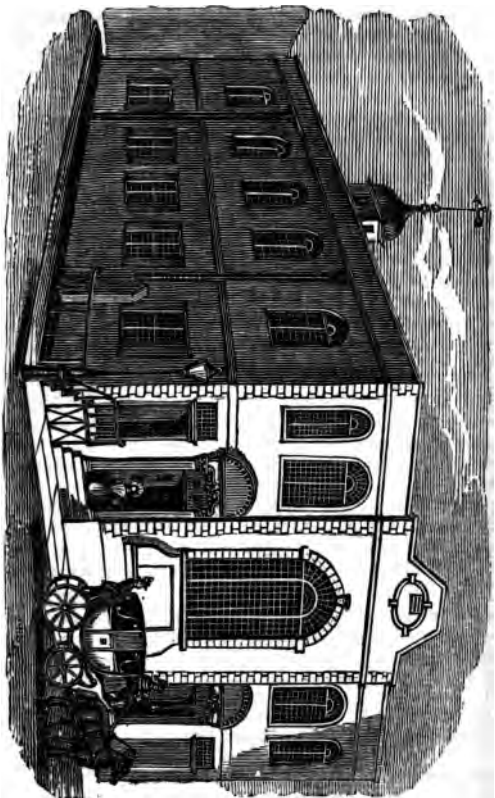
Φιλοναυς.

S——d, 7th June, 1837.

#### ST. JOHN'S CHAPEL, BEDFORD ROW.

[With an Engraving.]

THE building, a representation of which we place before our readers this month, is a well known episcopal chapel in London, dear to the hearts of many thousands of Christians of all classes. Nor can this be a matter of surprise, when we remember that its pulpit has been occupied by Cecil, the present bishop of Calcutta, and at this time, by a man not less valuable than either—the Hon. and Rev. Baptist W. Noel,—a man, who, to eminent talent, learning, and piety, adds an anxious concern to promote “*The Unity of the Church*,” and to bring together in one holy bond all the followers of Christ. Long may he live, and eminently useful may his labours prove.



ST. JOHN'S CHAPEL, BEDFORD ROW.



## SCRAPS FROM THE EDITOR'S PORTFOLIO.

THE PREACHING OF JONAH.—“*The men of Nineveh repented at the preaching of Jonah.*”—Luke, xii. 15.

Jonah was but one man, and he preached but one sermon, and it was but a short sermon either, as touching the number of words, and yet he turned the whole city, great and small, rich and poor, king and all. We be many preachers here in England, and we preach many long sermons, and yet the people will not repent nor convert. This was the fruit, the effect, and the good, that his sermon did, that the whole city, at his preaching, converted and amended their evil living, and did penance in sackcloth. And yet here, in this sermon of Jonah, is no great curiousness, no great clerkliness, no great affectation of words, nor of painted eloquence; it was none other but “Yet forty days, and Nineveh shall be destroyed!” It was no more. This was no great curious sermon, but this was a nipping sermon, a pinching sermon, a biting sermon; it had a full bite; it was a rough sermon, and a sharp, biting sermon. Do you not here marvel that these Ninevites cast not Jonah into prison; that they did not revile and rebuke him? They did not revile him nor rebuke him; but God gave them grace to hear him, and to convert and amend at his preaching. A strange matter, so noble a city to give place to one man’s sermon!—*Bp. Latimer, 1530.*

ABROAD AND AT HOME.—A gentleman who had been active in aiding a missionary collection, was met the following day by one of different habits, who chided him with the folly of which he deemed him guilty, in giving to such an object, and in such profusion. It was folly, he said, to be sending heaps of money abroad, to be spent, no one knew how, while there were so many unemployed starving poor of ———.

“I will give £— to the poor of ———, if you will give an equal sum,” said the Christian friend. “I did not mean that,” replied the objector; “but,” continued he, “if you must. go from home, why so far? Think of

the miserable poor of Ireland." "I will give £— to the poor of Ireland, if you will do the same." "I did not mean that either," was the reply. No, it is neither this nor that, which this class of objectors exactly mean; but simply to veil their covetousness by blaming the proceedings of liberal men, whom, if they did not condemn, they must, for very shame, in some degree imitate.

**THE BETRAYED.**—Those malicious heads are laid together in the house of Caiaphas. Happy had it been for them if they had spent but half those thoughts upon their own salvation, which they misemployed upon the destruction of the innocent. At last this results, that force is not their way: subtilty and treachery must do that which should be vainly attempted by power. Who is so fit to work this feat against Christ as one of his own? There can be no treason where there is not some trust. Who so fit among the domestics as he that bare the bag, and overloved that which he bare? That heart which hath once enlaved itself to sordid pelf may be made anything. That crafty and malignant spirit which presided in that bloody council hath easily found out a fit instrument for this hellish plot. If Judas were Christ's domestic, yet he was Mammon's servant. He is but in his trade while he is bartering even for his Master: "What will ye give me, and I will deliver him unto you?" Saidst thou not well, O Saviour, "I have chosen you twelve, and one of you is a devil?"—*Bishop Hall.*

**THE GOODNESS OF GOD.**—May not the love and bounty of God be likened unto the sun, the source of all earthly good? And man unto the humble flower which springs up from earth? For the shower which bears it down and veils it in tears, is but to strengthen it and prepare it for the gush of holy light which succeeds. Keeping in mind this comparison, may we not bear cheerfully and with gratitude the trials with which we are sometimes bowed down, while considering they are but in order to renew our strength, and to fit us for the glorious light of the kingdom to come.

**LOVE OF THE BRETHREN.**—Bishop Griswold made the following remarks in his official address to the convention of the episcopal church which lately met in New Hampshire. Would that the spirit he recommends were everywhere prevalent.

Permit me again to remind you of what is, in my judgment, too generally neglected, the duty of loving those who love the Lord Jesus Christ, of blessing God for all the good which others do, and cultivating union, harmony, and love, among all Christian people, which is more than burnt offerings and sacrifices. This is not, what pride or bigotry may call it, coaxing or flattering others to be of our persuasion; it is obeying the gospel; it is following the example of the apostles, and doing more to promote religion than a thousand arguments, or an age of contention. To love those who love our Saviour, and because they love him, is the best evidence that we are his.

In speaking of other Christians you cannot be too cautious not to be uncharitable, nor injure religion. What we can with truth, and seasonably, say in their praise, will generally have a good effect. To speak of their faults seldom does any good, and has almost always some bad effect upon ourselves or upon others. Let us not boastingly compare ourselves with others, but think much of our own faults. If other Christians are sometimes unhappily divided, let us "not be high-minded, but fear;" let us pray to God to unite and bless them, and let us take heed to ourselves to avoid the folly of needless contention."

**ATUNNEL.**—A deacon in——went to his minister, and professing to speak the sentiments of the congregation, began to complain of his style of preaching. "I do not say these things for myself," said the deacon; "I am not all dissatisfied; but the people are very uneasy, and I am afraid we shall have trouble." "How is it," inquired the pastor, "that *you* hear all these complaints? No other member of the church seems to be so familiar with them as you are." "O," said the deacon, "they all know that I am on terms of intimacy with you, and

they make me the tunnel, into which they pour everything which they wish you to hear." "Yes," replied the pastor, "and it is because you *are* a tunnel that they use you as such."

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### SICKNESS.

WHEN sudden sickness chains my frame,  
And takes my joys away,  
Or tossing in the grasp of pain,  
On restless couch I lay ;  
Thou, who a keener pang didst bear  
On Calvary's torturing tree,  
Give vigour to my feeble faith,  
O Lord, remember me.

Rend out the strong and rooted sins  
That to my bosom cling,  
And wound the tender plants of peace  
With their envenom'd sting ;  
Nor let of sickness and of guilt  
My double burden be ;  
Come as the healer of my soul,  
O Lord, remember me.

O thou alone to whom is known  
How long I have to live,  
Shew pity on my deep distress,  
Though man no help may give.  
Proportioned to my pressing need,  
Let thy compassion be ;  
I will not shrink if thou art near,  
O Lord, remember me.

If far away from home and friends  
Thou call'st me now to die,  
Smooth thou the pillow for my head,  
And every want supply.  
A smitten and a sinful man,  
Unto thy cross I flee,  
And whether life or death be mine,  
O Lord, remember me.

MRS. SIGOURNEY.

## FORGIVENESS.

How beautifully falls  
 From human lips that blessed word, Forgive !  
 Forgiveness—'tis the attribute of God—  
 The sound which openeth heaven—renews again  
 On earth lost Eden's faded bloom, and flings  
 Hope's halycon halo o'er the waste of life.  
 Thrice happy he whose heart has been so schooled  
 In the meek lessons of humility,  
 That he can give it utterance : it imparts  
 Celestial grandeur to the human soul,  
 And maketh man an angel.

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## THE DYING PASTOR TO HIS WIFE.

Now be thou strong, my cherish'd one,  
 Nor bow thee to despair ;  
 I go, but leave thee not alone,  
 Thy weary lot to bear.

The dazzling stars which burn above,  
 Were fashioned for decay ;  
 Is not this light, the star of love,  
 More deathless *far* than they ?

*It is, it is.* A whispering voice  
 Comes o'er the gloomy wave,  
 And bids my parting soul rejoice  
 In bliss beyond the grave.

The earth may hide, for one brief hour,  
 Its radiance from *thine* eye ;  
 But death, the last of conq'ring powers,  
 Will sweep *its* shadow by.

I leave thee in a heartless world,  
 A dreary path to tread ;  
 I may no longer shield thy breast,  
 Nor raise thy drooping head.



Yet when, as wont, at ev'ning time,  
Thy fervent prayer ascends ;  
Bethink thee, that to join with thine,  
To earth my spirit bends.

And oh, when friends prove false to thee  
On whom thy heart was stayed,  
When sorrow comes, and thou shalt be  
Neglected, wronged, betrayed ;

When nearer still the dark cloud comes,  
And anguish keener grows,  
Till through thy burning brain and brow,  
Thy blood like lava flows ;

Calm, calm those murmuring thoughts to rest,  
And hush each anxious fear ;  
For as the breeze that fans thy breast,  
My spirit shall be near.

And when thy weary task is done,  
Life's silver chord is riven ;  
My harp its thrilling notes shall join,  
To call thee home to heaven.

Then, then shall beam that fadeless star,  
Upon our path for ever ;  
Nor slander pierce, nor falsehood mar,  
Nor changing time shall sever.

Then be thou strong my cherished one,  
Nor bow thee to despair ;  
I go, but leave thee not alone,  
Thy weary lot to bear. P. M. P.

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#### PREPARATION FOR JUDGMENT.

*"Prepare to meet thy God."*—Amos, iv. 12.

STOP a moment, fellow mortal ;  
Let me freely speak with thee ;  
Thou'rt approaching death's dark portal,  
And wilt meet the Deity !

That divine, mysterious Being,  
Whom with wonder spirits view,  
Who all space pervadeth, seeing  
All that men or angels do ;

Him who every word remembers,  
Who perceiveth every thought ;  
Hides himself mid dazzling splendors,  
By his mere volition wrought ;  
Near this great eternal Spirit,  
Thou alone must soon appear !  
Friend, O hast thou any merit,  
Canst thou meet him without fear ?

Thou his counsel hast rejected,  
From his kind entreaties turn'd,  
His commands thou hast neglected,  
And his great salvation spurn'd ;  
But if, with unfeign'd contrition,  
Thou at mercy's footstool bend ;  
And in faith implore remission,  
Through our Mediatorial Friend ;

Then the glorious Omniscient,  
Thou wilt be prepared to see ;  
Jesus' merits are sufficient,  
From thy guilt to set thee free ;  
To the beatific vision,  
Then with triumph-thou shalt rise ;  
Then celestial fruition  
Thou wilt ever realize.

O then now, with deepest sorrow,  
Now to mercy's throne repair ;  
Tarry not until the morrow,  
Hasten now, and offer prayer.  
View the cross on Calvary's summit,  
Up to which the Saviour trod ;  
Trust in Him who died upon it,  
Thus " Prepare to meet thy God."

*Alresford.*

*E. ———*

## INTELLIGENCE.

## DOMESTIC.

## CONTRIBUTIONS TO BUNYAN CHAPEL, GREENWICH.

*From August 19, to Sept. 20.*

	£	s.	d.
Amount already reported ..	217	4	9
Aris, Mr., Croydon ..	1	1	0
Cobb, F. W., Esq., Margate ..	1	0	0
Crambrook, Miss, collected by, at Chelsea .. ..	1	0	0
Eckett, R., Esq., London ..	1	0	0
Flint, Mr. B. F., Canterbury* ..	0	10	0
Hunt, Rev. J., Brixton-hill ..	1	1	0
Paxon, W., Esq., Gray's-inn-lane	2	2	0
Pledge, Rev. D., Margate ..	0	10	0
Pledge, Mr. R., Croydon ..	1	1	0
Rybot, Mr., Margate ..	0	10	0
Shipman, T., Esq., Greenwich	10	0	0
Sturtivant, T. S., Esq., Hackney-rd.	1	0	0
Shrewsbury, collected by a young lady at .. ..	1	0	0
Sturton, W., Esq., Greenwich	1	1	0
Temple, Rev. E., Rochford ..	0	10	0
Thomas, Miss, Lydney, collected by	1	0	0

## FOREIGN.

## AMERICA.

We have been favoured with the sight of a letter, written by a gentleman in New Jersey, July 19th last, to his friend in London, from which we make the following extract:—

"I have pleasing news about the state of religion in some parts of our presbytery. The city of New Brunswick, under old calvinistic preaching, and old men

\* Omitted by mistake last month

tures, has been visited with the most remarkable revivals of religion I have ever known. In the presbyterian church (Mr. Jones's), about 150 are hopefully converted, and the work of grace is still in progress. In the baptist church (Mr. Webb's), 150 at least have been baptized, and great numbers are inquiring. In the reformed Dutch church (Dr. Hawes's), fifty or sixty are converted. In the methodist church, a great number, but I am ignorant of particulars. In Rutgers college, out of sixty-five students there are not more than five who do not indulge the Christian hope. I have been three times there, and have been pleased and edified. Every thing is decorous and agreeable to old notions. There has been no undue pressing of the sinner's ability and obligation, as distinguished from the gospel. I may say of it what Brainerd said of his great success among the Indians in this neighbourhood, "The preaching, from beginning to end, has been one continued strain of gospel-invitation." At Bound Brook, six miles above Brunswick, on the Raritan (Mr. Rodger's), there is a great awakening; about 160 may be said to be inquirers. The same is true of several towns on the other side of the river. The influence is spreading in every direction.

From another quarter, we learn, in reference to the same State:—

That the revival continues at Plainfield. Fifty-eight candidates have been received for baptism. The Holy Spirit has also poured out on the church and congregation under the charge of Elder J. Rogers, at Scotch Plains, and an interesting work of the Lord is now going on there. Fifteen converts were baptized at New Brunswick on one Lord's day.

We learn that fifty-two converts were baptized at Plainfield on one Lord's day, and thirty at Scotch Plains.

Since we prepared the foregoing for press, we have been favoured by the Rev. J. S. C. Frey with the following extract of a letter from the Rev. Dr. Brownlee, of New York, dated 1st of August last. We cannot but

rejoice in these delightful indications of Divine goodness, and pray for them in our own land.

"We have accounts of revivals in several parts. I shall mention that prevailing, under the wonderful influences of God's spirit, in the city of New Brunswick, of New Jersey, the seat of orthodoxy; the work of grace commenced in our literary college, and spread over the city. All the students in our literary college are hopefully converted, except ten, and these are deeply serious. The whole class that graduated were converts. In the baptist church, 100 have been received on confession of faith; 58 in the presbyterian church; and about one hundred more are earnestly inquiring, and under convictions. In the Dutch church, 35 had been received early in the season; and three weeks ago, 200 more were hopefully brought in, under Dr. Hawes's ministry. There is nothing extraordinary in the measures, no confusion, or *animal* excitement; all is stillness and solemnity; the only remarkable thing is an uncommon and divine power accompanying the plain, simple, and pure word of God. I preached on Wednesday evening to about 1500 people; yet all the other churches were open; and Dr. Mc Ilvaine was officiating in the episcopal chapel. The lecture-rooms are crowded at six o'clock in the mornings; and the churches each evening of the week. The half of the audience is seen in tears. The work was fast extending over the city and the adjacent villages."

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#### RECOMMENDATIONS OF BOOKS.

The Rev. W. TILER has just published a thick 12mo volume on "*The Natural History of Birds, Quadrupeds, Fishes, Serpents, Insects, &c.*," which we have examined with great pleasure and advantage. It is filled with anecdotes and appropriate scriptural remarks; indeed, in these respects its value is unrivalled. It will be found extremely suitable for our congregational and school libraries, as it is embellished with nearly one hundred engravings, which are generally executed with correct-

ness and taste. On the whole, we regard it as a very valuable and cheap book.

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“*The Pulpit Synopsis, containing Outlines of Sermons, Select and Original*; by R. COPE, LL.D., F.A.S.,” is a volume which will be much and justly prized, both by stated and occasional preachers. Many of the best men of this and the last century here contribute to the edification of the church. We wish the volume an extended circulation.

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We always introduce our readers to an acquaintance with the works of the Rev. Dr. B. H. DRAPER with pleasure. He principally devotes his pen to the young, and is always intent on promoting their highest and best interests. We are happy to receive the second series of his “*Bible Lives*,” which relate to the “*New Testament*,” principally presenting to our children the great events in the lives of the Redeemer and his apostles. They are very interesting and useful little volumes.

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Few books published within the last forty years are better known than the “*Village Sermons; or, Short and Plain Discourses, for the use of Families, Schools, and religious Societies*.” By the late venerable GEORGE BURDER. We have heard of their use in churches, and have known not a few instances of their usefulness when read in village assemblies. We are glad therefore to see a very cheap and good edition of them issue from the Depôt of the Religious Tract Society, which is also preparing to issue them in separate tracts. They extend to eight thin volumes, which present no mean body of practical divinity.

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We are gratified to see a second edition of the Rev. JOHN THORNTON'S “*Companion for the Sick Chamber*,” just issued by our publishers. It is an eminently scriptural and pious work, and if anything of its writer's could need our recommendation we would most cordially give it.

The Rev. S. BROWN, of Loughton, has favoured us with a very useful sermon, preached on a public occasion, on "*The Inconsistencies of Professing Christians a Hindrance to the Prosperity of the Church, and the Conversion of the World,*" which is sold by Wightman. It is plain, affectionate, practical, and cheap. It is seldom we see so much important matter sold for sixpence. The subject and the manner in which it is treated alike entitle this sermon to attention.

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The Rev. DR. MORISON'S "*Counsels to Young Men on Modern Infidelity and the Evidences of Christianity,*" is a re-issue of a work formerly published under the title of "*A Portraiture of Modern Scepticism,*" which neither fully described its character or design. We hope it will be extensively circulated and be eminently useful.

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Mr. WERTHEIM has given us a translation of another of the publications of the eminent KRUMMACHER, in a neat form. It is entitled, "*Issachar; or the Portion between the Borders.*" The text is ingeniously applied to a state of indecision in religion, and we have some very striking remarks on this awful topic.

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Messrs. Forbes and Jackson have published "*BAXTER'S Duty of the People of God towards others,*" in a very neat and cheap form. To recommend it is superfluous. We should be indeed grateful to the great Source of all good, would British Christians generally study it, and then "set themselves with all their might to save souls."

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"*The Two Brothers; a Narrative, exhibiting the Effects of Education,*" published by Groombridge, appears to have been written especially to counteract the tendency of modern systems of education in promoting a love of war. The tale is well told, and is worthy the patronage of all those who wish to promote "peace on earth."

## AN OLD-TESTAMENT REVIVAL.

IN the twenty-ninth chapter of the second book of the Chronicles, the reader will learn that through the idolatry of Ahaz, king of Judah, religion was at the lowest ebb in his dominions when he died. When Hezekiah succeeded to the throne, he made a special effort to restore the worship of God, and properly it might be called a revival of religion. It is worthy of notice, that he deplored the desolations of Zion, and did not wait for unequivocal indications that the Spirit of the Lord was already among the people, but began at a very early period to use the means adapted to the deplorable state of his subjects. (Chap. xxix. 3.) "He, in the first year of his reign, in the first month, he opened the doors of the house of the Lord, and repaired them. And he brought in the priests, and the Levites, and gathered them together into the east street, and said unto them, Hear me, ye Levites; Sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place. For our fathers have trespassed, and done that which was evil in the eyes of the Lord our God, and have forsaken him, and have turned away their faces from the habitation of the Lord, and turned their backs. Now it is in mine heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us. My sons, be not now negligent: for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense." This last verse deserves parti-



cular attention, "be not now negligent," as though he apprehended that some backslidden son of Levi would say, "the time is not come—the time that the worship of God should be restored—there are no especial signs that God is about to work. Be not too hasty, the Lord will do his own work in his own good time,"—"No," says the pious king, "be not now,—dark as the prospect is,—be not *now* negligent." The request of the king is regarded; the priests make their report. (verse 18, 19.) "Then they went in to Hezekiah the king, and said, We have cleansed all the house of the Lord, and the altar of burnt offering, with all the vessels thereof, and the shew-bread table, with the vessels thereof. Moreover, all the vessels which king Ahaz in his reign did cast away in his transgression have we prepared and sanctified, and, behold, they are before the altar of the Lord." The sacrifices are restored, the victims presented. (verse 24.) "And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded that the burnt-offering and the sin-offering should be made for all Israel." For *all* Israel, for the righteous and the wicked not only in his own kingdom, but for the whole house of Israel. The whole congregation engage in the worship of God. (verse 28—30.) "And all the congregation worshipped, and the singers sang, and the trumpeters sounded; and all this continued until the burnt offering was finished. And *when* they had made an end of offering, the king, and *all that were present with him*, bowed themselves, and

worshipped. Moreover, Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer: and they sang praises with gladness, and they bowed their heads and worshipped." Yet after all, there were some of the priests whose hearts were not in the work. (v. 34.) "But the priests were too few, so that they could not flay all the burnt-offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests." Now observe, that after this activity, on the part of men, the glory is ascribed entirely to God. (verse 36.) "And Hezekiah rejoiced, and all the people, that God had prepared the people, for the thing was done suddenly." The thing was done *suddenly*. It would seem, then, that we have scriptural authority for asserting that God may bless *sudden* efforts when made for the honour of his great name, and that a sudden movement to do good is not a measure so perfectly *new* as some good men have imagined. Witnessing the happy effects which had already resulted from the pious work at Jerusalem and its vicinity, the king, in the spirit of the true saint, wished that religion might be revived through the length and breadth of the land. (Chap. xxx. 6.) The reader will recollect, that by the law the passover was to be regularly observed in the *first* month, yet peculiar circumstances led to a deviation from the established practice. (verse 3.) "For they *could not keep it* at that time, because the priests had

not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem." It was certainly a *new thing* to keep the passover in the second month instead of the first. The advice which Hezekiah gave to Israel in his letters is worthy of attention. (verse 6.) "Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Jacob, and he will return to the remnant of you that are escaped out of the hands of the kings of Assyria." This is very much in the style of the apostolic counsel. (James, iv. 8.) "Draw nigh to God, and he will draw nigh to you. Cleanse you your hands, ye sinners; and purify your hearts, ye doubled-minded." Again, in verse 9—"Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness." The historian pauses for a moment to tell us that a divine influence attended and gave efficiency to the labours of love. (2 Chron. verse 12.) "There is one law-giver who is able to save and to destroy: who art thou that judgest another?"

From the whole we learn that—

1. In the worst of times, it is the duty of men to use means for promoting the interests of religion and the welfare of souls.

2. In proportion as saints do this, their views of the misery and danger of those who forget God will be enlarged. They will look beyond their own doors, as Hezekiah did, and regard the good of those at a distance.

3. They may do this suddenly, and yet find that *God blesses their efforts.*

4. Though a *measure is new*, and cannot plead long-established custom for its adoption, even this will not (when the motive is right,) displease God, or produce a failure as to the desired result.

5. It is no new thing under the sun, if all professors of religion do not approve of efforts for advancing the spiritual good of mankind. "The Levites are" often "more upright in heart to sanctify themselves than the priests."

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#### THE RESURRECTION OF THE BODY, A REASON FOR DEVOTING IT TO THE ACTIVE SERVICE OF THE LORD NOW.

IF I shall receive my body again so dignified and improved in the world to come, Lord, let me never be unwilling to use my body now for the interest of *thy* glory or for the salvation of souls. Now, O my God, it grieves me to think how many precious opportunities of serving and honouring thee I have lost under pretence of endangering my health.

I have been more solicitous to live long and healthfully, than to live usefully and fruitfully, and, like enough, my life had *been more serviceable to thee* if it had not been *fondly overbeloved by me*.

Foolish soul! hath God given thee a body for a living tool or instrument, and art thou afraid to use it? Wherein is the mercy of having a body, if not in spending and wearing it out in the service of God?

"To whom, dear Jesus, should I live,  
To whom but thee alone?  
Thou didst at first my being give,  
And I am all thine own.

To have an active vigorous body, and not to em-

ploy and exercise it for God, for *fear* of endangering its health, is as if one should give thee a handsome and sprightly horse, upon condition thou shouldst not ride or work him. O! if some of the saints had enjoyed the blessing of such an active body as mine, what excellent services would they have performed to God in it.

In these reflections, by the excellent Mr. Flovel, Christians in the present day will do well to indulge, and to draw from them practical benefit. Are there not many who are really *doing little* or nothing in the active service of the Lord, whom he hath blessed with health, who have strength wherewith to labour, and are thereby "withholding more than is meet" from his holy cause? How many more tract distributors, visitors of the sick, and street missionaries might there be if the *talent of health* were duly improved—perhaps in some cases it is **THE ONE TALENT** which remains hidden, carefully *laid up*, instead of being *laid out for God and souls*.

Oh, may we all reflect that it is *but little, very little*, that the richest, strongest, most influential Christian *can do* for the Saviour: he who was rich became poor for us; he regarded not his health or exposure to wet, or cold, or inconveniences of the body, to accomplish our salvation. He accounted not the accusations, or revilings, or desertions of friends or enemies in finishing the work he undertook in this lower world. Oh, let us remember Christ Jesus the Lord, remember him in the greatness of his love, and the vastness of the sacrifice of bodily things he made for our salvation. Let us remember these things till we are humbled in the dust on account of our shortcomings, and we feel a holy resolution to give up ourselves, body, ease, yea, all we have and are, to promote his glory, and as a living *sacrifice* let us devote to him all that his grace, and

love, and boundless mercy, hath given to us : let us work while it is called to day, and say—

“Thou art our mighty all, and we  
Give our whole selves, O Lord, to thee.”

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#### WORTH OF THE SOUL.

*“What shall a man give in exchange for his soul?”*

THE question, though familiar to our ears, is one of such infinite importance, that we ought not to regard it with indifference. If there be one passage of Scripture more than another which should rest with weight upon our minds, and awaken attention, it is that in which our Lord solemnly demands “What shall it profit a man if he shall gain the whole world and lose his own soul? or, *What shall a man give in exchange for his soul?*” From our youth up we have been accustomed to hear the words over and over repeated from the pulpit, and often enforced with a solemn admonition; we have assented to their importance, but in the multitude of our thoughts within us, in the pursuit of pleasure, the hurry of business, and the cares of life, we have left them to be considered at a more convenient season. With some that convenient season has not yet arrived, and with others it is gone for ever. Their lot is cast, and their final destiny is fixed. But to us who remain, there is yet time for reflection—time to ask this important question, “What shall we give in exchange for our souls?” Let us then be wise for eternity, and procrastinate no longer. Let the time past suffice to have lived in sin and pleasure, and let us turn unto the Lord, who will have mercy and compassion upon us. “Though your sins be as scarlet, they shall be white as snow, though they be red like crimson, they shall be as wool.” “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.”

The worth of the soul is, we presume, when calmly considered, never questioned; it is admitted, without contradiction, to be infinitely valuable. But, unhappily, while men in general acknowledge its worth when pressed upon them, their conduct too plainly testifies that it is regarded not as holding the first place in their affections, nor as being of that paramount importance to every other consideration. There are those in the world who think religion essential—well in its place, provided it be kept within proper bounds, and not permitted to interfere with what they call the innocent pleasures of life, and above all with the great object of their ambition, the accumulation of wealth, and their advancement to power and influence. Such a religion they desire—a religion of moderation and prudence, which, while it interferes not with their pursuits here, will, they hope, finally carry them to heaven. Such persons, too, may be extremely moral in their outward conduct, respectable in society, courteous in their behaviour, and regular at church; they may feed the poor, and clothe the naked, and perform many works of charity and benevolence; their names may be enrolled in many useful societies, and their deeds not left unpraised. But still there remains these solemn questions, “What shall it profit me to gain the whole world and lose my own soul? Is the religion which I profess, the religion of the gospel? Is it that religion which will conduct me to heaven at the hour of death? Is it that which God approves? Is it that religion with which I can lay down peaceably at night, and awake in the morning with a quiet conscience? Is it that heart-searching, that soul-condemning religion, which leads me to abhor myself in the sight of God, and to loathe myself on account of sin? Is it that deep self-abasing religion which brings me to the foot of the cross, crying, “God be merciful to me a sinner?”

When we consider that the soul of man is infinite and immortal, that it will exist for ever, either in happiness or misery, that it bears the stamp of "eternity," which can never be effaced, we ought surely to be humbled in the dust, that it has so little occupied our thoughts and attention ; that while we have been careful and anxious about the things that perish—the things which are temporal and seen—we have neglected those eternal things upon which hangs suspended our future happiness. It is often a matter of surprise to the child of God, that the care of his soul should engage so little of his attention, and that, comparatively, his thoughts should be so little fixed upon that heavenly state which he hopes will be his portion for ever. It is no less his grief than his wonder, and he mourns over the coldness of his affections, the deadness of his feelings, and his want of love, and faith, and humility. Yet, in his darkest moments, he feels that there is a value in religion, the worth of which he cannot estimate, and which he would not part with for all that the world could give. He feels that, let prosperity shine, or adversity frown, there is nothing of such infinite importance as the salvation of his soul—and he feels resolved that, let the consequences be what they may, he at least will serve the Lord. But his desires stop not here. In every one born of God there exists a principle of love, leading him earnestly to long and pray for the salvation of others, and especially those with whom by the ties of nature he may stand connected. All who are near and dear to him, all his friends and acquaintances, he earnestly desires may be brought to a knowledge of the truth, that by faith in Christ they may be saved. Feeling the value of his own soul, and the importance of salvation, the Christian is not satisfied to enter heaven alone ; he desires that others may be partakers of the same faith, and that the bless-



ings of the Redeemer's kingdom may be extended to the ends of the earth.

When we remember that eternity is before us, that in all we do and say we are acting for another world, that here we have no continuing city, that life is uncertain, that death is at hand, that eternal happiness or eternal misery awaits us all, and that in the grave there is no repentance, it surely becomes us to reflect upon our condition in the sight of God. What it may be in the view of man is comparatively of little importance, especially when we consider that the world's esteem is more frequently set upon him "whom the Lord abhorreth" than upon the man "whom God delighteth to honour." But it is only for a short time. Soon the Lord will come to judgment—soon will he be set on his great white throne—soon the books will be opened—and all misapprehensions of men finally cleared up. God is no respecter of persons. With him there will be no mistake of character; the righteous and the wicked will stand before him, approved or condemned, and in their own persons will receive their final reward of happiness or punishment. Then it will appear that the soul of man is exceedingly valuable, and that it would profit but little though we had gained the whole world.

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#### A PARADOX.

"THERE is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." This is one of those sayings which the heart is slow to believe. Though appearances, for a season, may be against it, yet the attentive observer of the same characters through a series of years will find it most worthy of being admitted as an established law of God's moral king-

dom. The experience of thousands has confirmed the uniformity of its operations. It seems important to bring it into view at the present time, when many are liable to commit practical mistakes and to consider themselves exonerated from the duty of giving, by the pressure of worldly circumstances. We quote the experience of Baxter, as an appropriate subject of meditation at the present time; and hope it may be so pondered, and "inwardly digested," that fruit may abound to the glory of God.

"Another help to my success was the relief which my estate enabled me to afford to the poor. The situation which I held was reckoned at near £200 per annum; but there came only from eighty to ninety pounds to hand. Besides which, some years I had sixty or eighty pounds a year of the booksellers for my books, which I wrote. This little dispersed among them, much reconciled them to the doctrine that I taught. I took the aptest of their children from the school, and sent divers of them to the universities, where, for eight pounds a year, or ten at most, by the help of my friends I maintained them. In giving the little I had, I did not inquire whether they were good or bad if they asked relief; for the bad had souls and bodies that needed charity most. And this truth I will speak to the encouragement of the charitable, that what little money I have now by me, I got it almost all, I scarce know how, *at that time when I gave most*, and since I have had less opportunity of giving I have had less increase."

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#### CONVERSION OF A MINISTER.

THE Lutheran, like all other churches, has had unconverted ministers. Unconverted men will get into the ministry of any church, I care not how high the *spiritual qualification necessary for admission into*

that church may be ; in spite of the human laws and rules that can be made, unsanctified men will get in. Yea, if you were to reform, and re-reform, and reorganize the church ten thousand times, and reduce the ministers down to the apostolic number, one of them might perchance be a Judas ! But that all ministers of the gospel should be truly converted to God is a truth which no man of piety will deny. It should therefore be the unceasing effort of every church to keep all unconverted men out of its ministry, for with all their vigilance and precaution some unholy men will be found in the ranks of its clergymen. To receive an unconverted minister into the church merely because he is talented and learned is a great venture, for there are at least six chances to one that if he enter the sacred ministry with an unholy heart, he will either forsake it for some more lucrative employment, and then injure the good cause, or he will hang like a polypus upon the church, and do ten times more harm than good. Still, sometimes the Lord will bring "good out of evil," and by some mysterious providence will lead even an unconverted minister to a knowledge of the truth as it is in Jesus.

This was the case with the Rev. Mr. —, whose name we shall for the present conceal. From his earliest boyhood he manifested a strong desire to become a minister ; this was of course before he knew anything about religion : this feeling was no doubt encouraged by his parents, and contributed not a little in assisting him to come to the conclusion to study for the ministry, without even an intimation from Providence that he should enter the ministry. Well, he went to a very learned minister, and studied to be a preacher : and being a man of splendid talents, and having a good primary education, at the age of twenty he was admitted into the synod as a catechist ;

he was, it is true, a popular, and, as far as respected learning, an acceptable preacher, though he was not experimentally acquainted with the Saviour. Soon after he entered the ministry he was married to a sweet and amiable woman, who, together with his popularity, made him as happy as a man could well be, who was destitute of the one thing needful. He had a pleasant life of it : the flattering prospects of the world lay before him ; his "time moved sweetly along, made up of innocence and love;" no dark cloud of sorrow appeared in the placid sky of his earthly felicity. But ere long the dark cloud of sorrow came : his wife became ill ; her roseate cheek turned pale ; she lost the elasticity of her buoyant step ; her sparkling eye began to fade ; the fleshless monster "thrust his icy fingers into her vitals," and there lay in death the "once loved form upon which our unconverted young minister had often gazed with fond delight!" Yes, she was dead ! and ten thousand agonies thrilled through his troubled heart ! He was almost distracted ; up to that moment he never knew what sorrow was—he had never gone to the source of consolation—he was a stranger to the comforts of religion ! Poor man, I pity him from my heart ! But the Lord had in store rich blessings for him. He commenced prayer mightily to God in his anguish of soul ; the Spirit of God was given—he was awakened ;—and so intense was the sorrow of his heart that he almost sunk under the weight of his sins. O Lord, be merciful to me, the chief of sinners ! was the fervent prayer of his soul. He continued in hard and agonizing prayer until the Lord converted his soul. Deep, and long, and powerful, were his convictions ;—sometimes the contest seemed doubtful whether he should hold on in supplication for pardon, or give up in despair. Sometimes he had such an overwhelming sense of his sinfulness, that he prostrated

himself on his face before God, and cried out for mercy. At length, however, the hour of his deliverance drew nigh—his sorrow was turned into joy—his weeping into laughter, and his deep distress into raptures! He now stood upon the walls of Zion, a regenerated minister; his soul was filled with a deep solicitude for the salvation of sinners. O how I should like to have heard that talented youth preaching on the first sabbath after his conversion! What fervent, what overpowering and melting eloquence must have burst from his enraptured soul! Methinks I can see the whole congregation, which before sat under his preaching without emotion, now melted down in humble contrition! Our young converted minister went forth preaching and exhorting, and God blessed his labours; many souls were awakened and brought to the Saviour, and the small congregation which he had, rapidly increased in number and spirituality, until it became one of the largest and most respectable congregations in the United States. It is true, he met with some considerable opposition, but he did not regard that; he was a prudent and learned man, and well acquainted with human nature; and although he had a great amount of prejudice and ignorance to contend with among his own people, yet he never once swerved from any known duty, and carried all his plans into successful operation. As an evidence of his skill in the management of his measures, I will relate an anecdote which I have from the mouth of an old and respectable father in our church, who knew him well. On one occasion, when there was a considerable excitement in his congregation, many souls were awakened and in deep distress. Mr. ——— thought the best plan to bring these convicted sinners to the Saviour would be to appoint an anxious meeting, or, as he called it (in imitation of Spener's and Franke's

meetings in Germany), a conference meeting, where he would sing and pray, and afterwards converse individually with the awakened sinners. This, however, was objected to by his church council; they said, "This is an innovation, and we cannot endure it." But our minister, not slow in expedients, after he could not persuade them of the importance and propriety of such meetings, determined to humour their prejudices a little, rather than come to an open rupture with them. Accordingly, on the next Sabbath he said nothing about his conference meeting, but told them he would hold catechetical lectures on Wednesday evening, where he hoped to meet all those who were concerned about their souls, and told them to bring their catechisms with them. On Wednesday evening a large number met; he opened the catechism, and asked the first one on the bench: "Wer bist du von nature?" and then conversed freely with him about the state of his mind, and thus with all the house, to the great delight of the church council. No objections were ever afterwards made to his conference meetings, because he changed the name and used the catechism, though they were conducted as they had been before. If he had persisted in retaining the name of his meetings, in all probability he would have met with such powerful opposition that he could not have remained there, and by humouring their prejudices a little he was pastor of that church for thirty-two years, and was abundantly useful. Mr. — lived to a good old age, and became a man of unbounded influence in the church; his memory will be held in everlasting remembrance by those who were brought to the Saviour through his instrumentality. He is now in heaven, and, with those who were converted under his ministry, rejoicing and thanking God that he in mercy converted the soul of an unconverted minister.

## EVERY MAN AN AGENT.

THE daily observation of every thinking man attests this fact. He cannot look around upon society at large, and consider its various grades and walks, but he is struck with the truth, that all and each individual is an agent. Was it when St. Paul was contemplating the world that he exclaimed, "No man liveth to himself"? If so, what is he? An agent. Whose? His whom he obeyeth; "Whether it be of sin unto death, or of righteousness unto life." O solemn truth!—and we are each and all of us agents! Reader, whose agent art thou? And what the agency in which thou art engaged? You may know by reflecting on the following facts:—An agent has a master whom he serves—duties to discharge—an object to accomplish—a time allotted for service—wages to receive—and an account to give.

Who, then, is your master? He, or that, whom you obey. Is it Christ, or is it self? An agent exists for the promotion of his master's interest; and in securing it he promotes his own. While his agency continues he has no separate interest; none so dear as the interest of his agency. That then is your agency which you are studying and striving to promote, which is the oftenest in your thoughts, dearest to your heart, and always aimed at? In this world the devil has his agents—God has his agents. Every unconverted man is in one way or another an agent of Satan—and every true Christian an agent of God; for "No man liveth to himself." Christian, you are not your own: one is your Master, even Christ. How, then, are you promoting his interest? Remember, that in promoting it you secure your own: "They who honour him he will honour." You ought (and are bound) to have no interest separate from his—none so dear—none so steadfastly

pursued—and none so habitually aimed at. Would to God that every Christian would remember, that every day, every hour, he is an agent.

An agent has duties to perform—and this every man has; duties devolving on him to perform for himself and others. He is charged by God with an agency to make sure his own calling and election; and by every means in his power, as prayer, influence, exertion, and contribution, &c., to extend the blessing of salvation to all mankind. In this kind and God-like agency all the good in every age have more or less been engaged. Yea, this was the sole agency of the Son of God himself on earth! "He came a light to enlighten the Gentiles, and to carry salvation to the ends of the earth." For this he stooped to obey the law and die; for this he rose and lived for ever, "that by his knowledge (or the knowledge of him) he might justify many, and give repentance and the remission of sin." And to hasten the designs of his love and mercy, he gave charge to his agents thus:—"Go ye into all the world and preach the gospel to every creature." Churches of Christ, Christians individually, are you discharging, in conformity with this command, the great and important duties of your agency? Or are you slumbering over your responsibilities, while a Saviour has bled and calls to duty—while many work and weep over your indifference—and while six hundred millions of your fellow-men perish for lack of the knowledge you possess, but do not aid to send them, as you could, and as you ought! How dare you say you are His agents who himself "went about doing good; and who came into the world to seek and to save that which was lost?" How dare you call yourself by the name of Christ? Have you his spirit, "who though he was rich, yet for our sakes became poor, that we through his poverty



might be rich"? "Now if any man have not the spirit of Christ, he is none of his." To save you, O ye professed agents, he had to give far more than prayers, influence, or moneyed contributions. His own most precious blood must be poured out for the ransom of your souls! "You are redeemed with the precious blood of Christ, as of a Lamb without blemish and without spot." For you it flowed in the garden, and on the cross! He calls not for your blood to save the perishing heathen; he has given his own a price for them. He calls only for that which you can give and never miss, never hurt you. Come then up to his help, and come now to the salvation of a perishing world, or deny him at once as your Lord and Master! Churches of Christ, Christians individually, how can you look your Master in the face—think of the self-denying agents in the field—or meet the perished, and the perishing millions of heathens in another world! It was vain for Cain to say, "Am I my brother's keeper?" So will it be for you, if, when you see your fellow-men perishing, and you possessing the means of salvation, you forbear to deliver them; "shall not God require their blood at your hands?" Churches of the living God, Christian agents individually, "Is there no blood in your skirts?" Yes, O awful! not only blood of bodies, that crieth unto God from the ground, but blood of souls (it is to be feared) that crieth from hell! For this very thing, is not God visiting the sins of our Christian agency upon ourselves: and is not the black mark of his displeasure resting upon our churches in spiritual death? Yes, verily, "The word preached does not profit." And is it not right it should be so? If we forbear to shew mercy to others, may not God withdraw his mercy from us and from our seed? If we withhold the word of life from others, may not God, in righteousness

judgment, withdraw from us the power and life of that word? Self-interest, therefore, ought to prompt every Christian to a full and immediate discharge of their Christian agency; ever remembering that in promoting the best interests of it. they are most effectually promoting and securing their own, spiritually, temporally, and eternally.

An agent has an object to accomplish, and upon the accomplishment of that object all his plans and pursuits have a direct and positive bearing. For it he plans, he writes, he talks, he labours. In a word, he exists for its accomplishment. Christian agents, had this been the line of your conduct towards your own souls, what had this day been your degree of grace? And had you acted thus in your great agency of evangelizing the world, to whither this day had the boundaries of Zion extended? What country would have remained unchristianized by the missionaries of the cross? What nation, yea, what tribe, would have remained now in total moral darkness? O church of Christ! how great is your sin! how great is your guilt! Are the children of this world, at this late age, still wiser than the children of light? To gain a little of this world's goods, what kingdoms they traverse, what tempestuous seas they cross, what sacrifices they make, what dangers they brave, what difficulties encounter and overcome! And shall we do less who have a mightier object to effect. The everlasting salvation of six hundred millions of immortal souls! Who do not cry shame to the pilots when a vessel at sea is lost; and what heart does not bleed for the perished company? But, alas! what the conduct of bad pilots compared with that of our Christian pilots, and what the loss occasioned by their misconduct or neglect, compared with that caused by the supineness of our *Christian agents!* Our hearts bleed, our soul is dis-

tressed, because of you, O, you Christian agents! Who among you have manned the life-boat, and gone to the help of the perishing millions of heathen, compared with the many who could and who ought to have gone? Who have planned—who have written—who have spoken—who have laboured—who have contributed—who have prayed, and who have existed only for the accomplishment of their Christian agency, as they ought to have done? Verily, O you agents of Christ, you are guilty, awfully guilty, in this great matter! The Captain of salvation would again rally you to your post, his side, his heart, with this assurance, "Lo, I am with you always." "All power in heaven and in earth is given into my hands, go ye forth therefore into all the world, and preach the gospel to every creature." Shall he call in vain? Who is on the Lord's side, and who this day will consecrate himself to the salvation of the perishing heathen? Who will go for us, and who will rejoice to be sent? And how many will the churches of Christ send forth in this cause to the help of the Lord?

We whom age will not allow to go, which of us will plan most, write most, speak most, contribute most, pray most, and live most, as diligent, faithful, and conscientious agents at home, to assist in sending and supporting the gospel abroad.

An agent has a time allotted for service. This time he considers not his own but his master's: therefore all his days, and hours, and opportunities, are devoted to his master's service in the duty of his agency.

Christian agents, your days are numbered, and the measure of your time of servitude is with your Lord. The time of the agency of all is short, while that of others draws near to the final close. Another act, another act only, and the agency of some of you will everlastingly end. Solemn thought! O let that

one last act be a great and good one ! One worthy the hopes of eternal life—of the exceeding and eternal weight of glory that awaits you in heaven—of the Master you serve—and of the salvation of six hundred millions of perishing men ! The time each agent is called to serve is short. The Master you serve is not a hard one. He appoints to short agencies, and gives long rewards to his faithful servants—everlasting rewards ! Agents of Christ, has the time past been improved for the great object of your agencies, as it ought to have been ? Have its days, its hours, and its opportunities, all been made to bear (prayerfully bear) upon your great agency for God ? In looking back, have you nothing in future to improve ? O yes ! O yes ! In how many instances has it not been lost sight of—in others, its duties been but carelessly attended unto—and oftener than once, have its necessities been but coldly pleaded, and sparingly, if not grudgingly supplied. “Such things ought not to be.”

Remember, agents receive wages ; and that in this agency for Christ every man receives according as his works have been, Have you made to yourselves friends of the mammon of this world ? Have you so disposed of yourselves, your time, your influence, your talents, and the substance he intrusted you with for his glory, as to have thereby laid up for yourselves treasures in the heavens ? Does your Lord and Master now say of you, “They have done what they could ?” Shall you be greeted at the close of your agency with “Well done, good and faithful servants.” Have you done all that Christ knows you could have done ? that the church of Christ expected you to do ? that yourself in the hour of death will wish you had done ? and that six hundred millions of perishing souls demand at your hands to have done ? If not, up and do it now !

Remember, that agents must give an account of their agency. And certain, most certain it is, that there are but few churches, and few Christians, who, in regard to the above agency, feel ready to render it up with joy. May the Master shew mercy to the agents of the past, and may they shew mercy to the perishing heathen for the future. Amen, and amen.

J. G.

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#### REPENTANCE.

True repentance implies a thorough hatred and detestation of sin, and a godly sorrow on account of its ruinous and polluting effects upon the heart, with an earnest desire to avoid it, even in its most insinuating, alluring, and delusive forms. Repentance, according to the original word, *μετανοια*, indicates a change of mind, and consequently a change of affections, of desires, of hopes, and of expectations; and being produced alone by the agency of the Spirit of God, is as it were the immediate precedent of a conversion from sin to holiness, from bondage to liberty, from carnality to spirituality, from darkness to light, and from Satan to God. The individual upon whom this kind of repentance is produced, becoming sensible of his condition as a sinner, can no longer frame those excuses for his guilt which he has been accustomed to do; he now views sin as that abominable thing which the Lord hateth, and as a fatal enemy to the prosperity of the soul; and whilst mourning on account of his guilt and inbred corruption, and determining to forsake and watch against every sin, he is led by the Holy Spirit to the scene of Calvary, where he beholds the incarnate Son of God nailed upon the accursed tree, atoning for the sinner's guilt by the shedding of his own precious





REV. DR. CULLYER'S CHAPEL, PECKHAM.

blood. He flees to him as his only refuge; he embraces him as his only hope, and rests his soul's salvation upon the merits of his blood, anticipating that happy period when sin shall have no more dominion over him; being made complete in Christ his Head, he exclaims—

“ Sin my worst enemy before,  
Shall vex my eyes and ears no more;  
My inward foes shall all be slain,  
Nor Satan break my peace again.”

*Highgate.*

A. A. D.

#### REV. DR. COLLYER'S CHAPEL, PECKHAM.

[With an Engraving.]

OUR engraving this month presents the view of a chapel in which many thousands feel a very deep interest. The society meeting in it forms the continuation of an old presbyterian church. When the present amiable and able pastor first preached to them, the church was reduced to about a dozen members, and the congregation to a little more than twenty. For very many years, the communicants have numbered several hundreds, and the congregation has exceeded a thousand. Many will unite in our prayer for the confirmed health, and the long-continued life, of the Rev. Dr. Collyer.

#### SCRAPS FROM THE EDITOR'S PORTFOLIO.

SIN.—We must ever remember that sin is the abominable thing which God hates, and against which the whole of his word is directed; and though penitent sinners are so gladly received by him that there is joy in heaven over their conversion, presumptuous sin is a



great gulf, out of which few who fall into it are restored.—*Bp. J. B. Sumner.*

**A REBUKE.**—A Christian minister having perceived an uncommon languor in some of his hearers, as he came to the last head of his discourse, remarked, that if those who had been sleeping would now give him their attention, they would find that he was about to enter on a very important branch of his subject, and that, for the special benefit of such, he would now recapitulate the heads of the former part of his discourse. The rebuke was well received, and secured to him, during the remainder of his discourse, an undivided attention.

**A CONTRAST.**—In holy writ we read of those who are “raging waves of the sea, foaming out their own shame; *wandering stars*, to whom is reserved the blackness of darkness for ever.” The lips of man may not apply these terrific words to any whose doom is yet to be disclosed; but there is a passage which none can fear to apply:—“Those that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as stars for ever and ever!”

**A SUBLIME THOUGHT.**—We have lived in times of darkness and confusion, with only a few gleams of heavenly light to cheer us; but we are not to argue against the result. “The counsel of the Lord shall stand; and the thoughts of his heart unto all generations.” So we have seen a gloomy morning followed by a bright and joyous day. We have seen dark clouds gather around the morning sun, as if to extinguish his beams; and fogs condense themselves, as though to shroud the earth from his influence; but we have seen too the glorious bursts of splendour, the light subduing the darkness; we have watched the progress of the heaven-directed orb, till, after having scattered life over the world, he has closed the day amidst the homage of the same clouds, gorgeous in his splendour, and heightening his original glories with floods of molten light, and richest forms of reflected lustre.—*REV. R. WATSON.*

## THE JUDGMENT HYMN.

*Translated from a Latin poem, written by a Monk who lived in the 13th century.\**

THE solemn, dread, and awful day,  
Will close the course of years,  
While ancient prophets witness there,  
Man's terror and his fears.

The trump of God, with dreadful sound,  
Shall summon each alone,  
To leave his rest beneath the ground,  
And come before the throne.

Death will then resign his power,  
Nature her laws forsake,  
When with one loud and dread response,  
Myriads to judgment wake.

The "book of life" long kept above,  
Unfolded then shall be,  
Where he who walk'd with God in love,  
With joy his name shall see.

The Judge will sit upon his throne,  
What lies concealed will tell,  
And nought of what on earth is done,  
In darkness there will dwell.

Then what shall I, so guilty, plead ?  
What advocate possess ?  
When e'en the righteous there have need  
Of Jesus' righteousness.

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\* The following is the first verse :—

Dies ira, dies illa  
Solvat sæculum in favilla,  
Teste David cum Sibilla.

King of tremendous majesty!  
Who freely saves by grace,  
Oh, fount of truth and piety!  
Give me in heaven a place.

Thou precious Jesus! who hast died,  
Espouse my cause above;  
I plead thy pierc'd and bleeding side,  
Thine agonizing love.

Thou who on earth men's sins forgave,  
Pardon'd the dying thief,  
Hast given me calm and peaceful hope,  
From guilt a sweet relief.

Unworthy is each vow and prayer,  
Which I have humbly given,  
But thou art worthy, and wilt there  
Safe guide my soul to heaven.

Among thy lambs, give me a home,  
From earth's promiscuous band,  
Thy wandering one then deign to place  
In bliss at thy right hand.

A suppliant now, I meekly pray  
That thou wilt call me bless'd;  
And when thou send'st thy foes away,  
Receive me to thy rest.

W. H. B.

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#### DETENTION FROM PUBLIC WORSHIP.

I'm yearning for thy courts,  
The temple of thy grace,  
Where Thou, my King and God, dost show  
The glory of thy face.

I'm yearning for his voice  
Who in thy sacred shrine  
With all the eloquence of love  
Doth preach thy truth divine.

The organ's solemn tone,  
 The chanter's simple lay,  
 The tender, trembling voice of those  
     Who in contrition pray,  
 Come fondly o'er my soul,  
     With sweet and mournful sound,  
 As here in solitude I muse  
     By pain and sickness bound.  
 But Thou, to whom each sigh  
     In secret breath'd is known,—  
 And who in every humble heart  
     Dost deign to make thy throne;  
 In sickness or in health,  
     Grant all our number'd days,  
 And the last hour that ends their span,  
     May be a hymn of praise.

MRS. SIGOURNEY.

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### LOVE TO CHRIST.

LET the scenes of festive pleasure—  
     Let the circles of the gay—  
 Let the miser's hoarded treasure—  
     Let thy vain ambition say,  
 If thy heart from earth is riven,  
     And to JESUS *only* given.  
 Does thy spirit's pure devotion  
     In the house of praise and prayer—  
 Does thy fervent, deep emotion,  
     Testify thy heart is there?  
 Do thy thoughts (which often wander)  
     Love those heavenly things to ponder?  
 When some sacred cause is pleaded,  
     Dost thou lend a listening ear,  
 Freely grant the succour needed,  
     Gently wipe the mourner's tear?  
 Does it give thee sacred pleasure  
     To impart thy earthly treasure?

Dost thou smooth the path of sadness ?  
 Cheer the lonely widow's heart ?  
 Fill the orphan's soul with gladness ?  
 Dost thou healing balm impart  
 To the stranger, lonely, dreary,  
 Sick, forsaken, friendless, weary ?

When the cause of God does languish,  
 And when saints in Zion sleep,  
 Is thy spirit torn with anguish,  
 Unaffected sorrow, deep ?  
 Dost thou *do* the will of heaven,  
 Trusting, claim the promise given ?

*These* are a substantial token  
 Of that bond of purest love,  
 To thy God,— be it unbroken,  
 Until perfected above ;  
 Where, oh ! where it is recorded,  
 Where 'twill truly be rewarded.

Who can love the blessed Saviour  
 And His precepts disobey ?  
 Or secure eternal favour  
 Walking in the downward way ?  
 Let, oh ! let thy love be tested  
 By thy *works* of love so blessed.

JUSTITIA.

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## INTELLIGENCE.

### DOMESTIC.

CONTRIBUTIONS TO BUNYAN CHAPEL, GREENWICH.

*From Sept. 21 to October 17.*

IT affords us much pleasure to state, that relying on the continued and increased support of the Christian public, and above all, trusting in the good providence of God,

we have commenced the long-wished-for school and lecture room, measuring forty feet by twenty, the time for opening which for the purposes of worship and education we hope to announce next month. In the meantime we implore additional help, which may be forwarded to us, at 27, Paternoster-row, London; or to Rev. John Dyer, 6, Fen-court, Fenchurch-street.

	£	s.	d.
Amount already acknowledged..	241	10	9
Agutter, Mr., Deptford.. ..	1	0	0
Anonymous .. ..	5	5	0
Baxter, Mr. G., Charterhouse-sq.	10	6	
Dick, Rev. T., LL.D., Dundee..	1	1	0
Ferguson, Rev. R. Jeffry's-square	10	0	
Fishbourne, Mr. G. W., Stepney			
Col., collected by book No. 4	1	6	6
Hill, Mr., Great Coram-street ..	1	0	0
Ker, Mr., Greenwich .. ..	1	0	0
Killick, Miss, Upper Ground-st.,			
collected by book No. 1 ..	1	11	1
Murch, Master S., Stepney Col.,			
collected by book No. 51 ..		16	0
Wilshire, Miss, Blackheath-hill,			
collected by book No. 15 ..	1	3	2

## LONDON.

A SERIES of meetings to promote the revival of religion were held during the whole of the last week in September, 1837, in Shakspeare's Walk Chapel, Shadwell, during which a Christian church was formed, and Mr. T. Moore (late of Horton College, Bradford, Yorkshire) was set apart as its pastor. The services commenced on Lord's-day, 24th of September, with a prayer meeting, at six o'clock in the morning; a preparatory sermon at a quarter before eleven, text, Gen. xxxix. 9, last clause; a special meeting for humiliation and prayer in the afternoon at three; and a sermon on baptism by the Rev. J. Craps, of Lincoln, text, 1 Pet. iii. 21, after which the minister of the chapel baptized seven persons. On the morning of Tuesday, 26th, the church was formed.

consisting of fourteen individuals, and in the afternoon the ordination of the Rev. T. Moore took place.

For some weeks previous to the services commencing, special meetings had been held, and various efforts employed to prepare the minds of the people for them. During the whole of the revival week, there was a prayer meeting at six o'clock in the morning, a lecture at eleven (except Saturday), and public meetings for addresses and prayer each afternoon at three, (except Monday and Saturday.)

The following course of lectures on the Holy Spirit was delivered on these occasions :—

Lecture I.—On the general importance of a larger effusion of the influences of the Holy Spirit, from John vi. 63, (first clause,) by Mr. Craps.

Lecture II.—On the necessity of special humiliation before God for our past neglect of the Holy Spirit, from Eph. iv. 30, by Rev. J. Wallis, of Beulah Chapel.

Lecture III.—On the duty of special and united prayer for the outpouring of the Holy Spirit, from Ezek. xxxvi. 37, by the Rev. J. Upton, of Poplar.

Lecture IV.—On the encouragement we have to expect the outpouring of the Holy Spirit in answer to prayer, from Luke, xi. 13, by the Rev. J. Davis, of Church-street, Blackfriars.

Lecture V.—On the blessed effects of the outpouring of the Holy Spirit, from Isa. lv. 13, by the Rev. P. Dickerson, of Abbe-street.

The subjects for the addresses at the different meetings were:—Wednesday, P.M., On the means of promoting a revival of religion. Evening, The danger of neglect in matters of religion. Thursday, P.M., To parents and children. On this occasion it was truly affecting and delightful to see the chapel filled with parents and children from the different schools in the neighbourhood. A powerful address was given by the Rev. C. H. Roe, on parental duties and responsibilities, whilst other ministers present spoke with much affection to the children. During this interesting service, five minutes were spent in the silent and fervent prayer of parents and ministers for the conversion of the children.

when the greatest solemnity was observed. . Evening, Addresses to the young, on motives to early piety. Friday, P.M., On the love of Christ. Evening, Addresses to different characters :—careless sinners, the prayerless, backsliders, inquirers, young Christians, the aged, sailors, and sabbath-breakers. . This was a most solemn occasion, and many were deeply impressed.

On the following Lord's-day the attendance at the chapel was much increased, and the services were delightful. Seven services during the day in the chapel and open air. An inquirer's class being announced, several presented themselves to the minister under deep concern for their souls. These eight days' meetings were closed by the celebration of the Lord's Supper, when about forty members of Christian churches of different denominations sat down with the newly formed church, and it proved to all "A feast of fat things."

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## FOREIGN.

### AMERICA.

WE copy the following interesting article from a recent number of the New York Observer :—

"In the early part of the winter of 1832, an effort was made at Washington to establish a meeting of members of congress for the purpose of social prayer. It partially succeeded, and a meeting was held for the first time, in the study of the Rev. Mason Noble, a presbyterian clergyman of that city, and was afterwards removed to an apartment in one of the congressional boarding-houses. During that session it was very thinly attended; it was a very feeble band, and all efforts at that time to increase it proved unavailing. You will probably be astonished to learn that one of that little number was the late David Crockett; yet such is the fact. His mind was for a short time under concern for sin, and his confessions were made with that frankness and simplicity which formed a strong trait in his character; but the impression, alas, proved



transient; and, as is usual in such cases, was succeeded by a reaction of a very lamentable kind. At the commencement of the following sessions the attempt was renewed, and with better success. A regular weekly meeting was established, at the head of which stood the respected name of Mr. Frelinghuysen. It assembled in the house of Mr. Lowrie, secretary of the senate, where it continued to meet the next and the succeeding sessions. It consisted of members of congress of both houses, and all parties, who assembled every Saturday evening in an unceremonious, social manner, and conducted the exercises with a simplicity, solemnity, and earnestness of devotion, which it was edifying to witness. All the individuals attending took part whenever called upon, praying in succession on bended knees before heaven, and alternating the exercises with singing and reading of the Scriptures. In these prayers, while the ordinary topics of Christian supplication were dwelt on, especial reference was had to the sins, wants, and dangers of the nation, as well as to the spiritual condition and interests of their fellow-members. Often might the tear of tender feeling be seen to fall, while the legislators of our country were thus pleading her cause before the Judge of the whole earth. The attendance varied in point of number, sometimes extending to eighteen or twenty, and at others sinking to five or six, our venerable chairman seldom if ever failing to occupy his place, and animate his fellows by his consistent, unwavering, and pure example.

Clergymen were scarcely ever present; though on one occasion a divine from England, who felt a lively interest in the matter, asked and obtained leave to attend, and mingling very heartily in the scene, declared afterwards that he had rarely witnessed a spectacle which so deeply affected him. Mr. Lowrie, as you know, has a son in the mission field at Lodiana, near the sources of the Ganges. He was often remembered on these occasions, and it was touching to hear the trembling tone of the parental voice, there in the midst of such a praying circle, commending his child to the God of missions. They were occasions solemnly sweet, and will, I presume,

never be forgotten by those who took part in them. They continued down to January last; how much longer I know not, but presume throughout the last sessions. Let us all hope that a practice like this will never be abandoned while intelligent piety retains a foothold in our national legislature.

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#### RECOMMENDATIONS OF BOOKS.

*"The Life of William Farel, the Swiss Reformer. From the German of the Rev. Melchior Kirchhofer."* This is one of the most interesting of the lives of the reformers we have ever read. It is, indeed, in every sense of the word, a beautiful book, which must be studied to advantage by every class. We cordially thank the Religious Tract Society for translating and publishing it in our language.

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*"Heaven Entered; or the Spirit in Glory everlasting;"* by JOSEPH FREEMAN, is the third and concluding volume of this author's interesting series on the future glory of the followers of Christ. It is a truly profitable work, to which the Christian mind may have recourse for refreshment amidst the anxieties and sorrows of life.

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The Rev. J. BURNS' *"Golden Pot of Manna: containing Daily Exercises on the Person and Offices of the Redeemer,"* has already had our meed of hearty commendation. We are glad to see it completed in two very neat volumes, and again assure our readers that they may profitably make it their daily companion.

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The history of our country has but seldom been written on Christian principles. And yet history is full of instruction of the most valuable kind. Hence, we hail a little publication by the Religious Tract So-

ciety, entitled, "*The Britons and the Saxons; or a History of England, from the earliest times to the Norman Invasion, A.D. 1066.*" It is admirably written, and illustrated with superior wood engravings.

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The Rev. JOHN CAMPBELL, of the Tabernacle, has published "*The Marrow of Modern Hymn Books; a Selection of Hymns for Families, Sunday Schools, and Bible Classes,*" distinguished for their piety, correct sentiment, and taste. Two hundred and ten hymns for fourpence is extraordinary, even in this age of cheapness.

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The Religious Tract Society have added to their series of CHRISTIAN BIOGRAPHY, "*The Life of the Rev. T. Scott,*" the distinguished commentator. His name and character are so well known, that it is quite unnecessary to recommend the work, which we may, however, remark, discovers the usual talent of condensation and interest which distinguish the books of this important society.

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Messrs. Houlston and Son have just published, "*Jairus; or the Home Missionary. A Narrative of Facts.*" By the Rev. JOHN YOUNG. It is a very pleasingly written story, and greatly adapted to cherish a spirit of Christian zeal.

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"*A Memoir of J. B. Igglesden;*" by T. BRADSHAW, published by Brittain, is an interesting six-penny volume, adapted for the village and Sunday school library.

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The Rev. JOHN BULWER has published a seventh edition of his "*Hymns and Evangelical Songs for the Use of Sunday Schools.*" It is well worthy of support from this class of Institutions, of which Mr. Bulwer is well known to be a very zealous friend.

## SOCIAL PRAYER.

To see the advantages of social prayer, look at facts which evince that God graciously answers it, and makes it the means of promoting his cause in the world. The united prayers of the primitive disciples, assembled in an upper room in Jerusalem, and afterwards on the day of Pentecost, were answered in the outpouring of the Holy Spirit, and the conversion of three thousand souls. In answer to the prayer of the company with whom Peter and John met, "the place was shaken where they were assembled, and they were all filled with the Holy Ghost, and spake the word of God with boldness." In answer to the social prayers of the church, an angel released Peter from prison. Generally, times of uncommon prosperity to the church have been times of fervent and importunate social as well as secret and public prayer.

Richard Baxter, in accounting for the extraordinary success which attended his preaching at Kidderminster, says, "One advantage which I had was the zeal and diligence of the godly people of the place. They thirsted after the salvation of their neighbours, and were in private my assistants. Some of them were so able in prayer, that very few ministers did equal them in order, and fulness, and apt expression, and holy oratory. Abundance of them were able to pray very laudably with their families and others. Once a week the younger sort, who were not suitable persons to pray in a public assem-

bly, met among a few more privately, where they spent three hours in prayer together. Every Saturday night they met at some of their houses, to pray, and prepare themselves for the following day."

Mr. Prince, in his account of the revival in Boston, says, "Private societies, for religious exercises, both of younger and elder persons, both of males and females by themselves, in several parts of the town, now increased to a much greater number than ever."

The late Dr. Payson, of Portland, whose preaching was signally blessed during his whole ministry, depended very much for success on the blessing of God in answer to his own and the united prayers of his church. The church was divided into seven districts, and the members of each district met for prayer and conversation once a month, besides a weekly conference and a weekly prayer-meeting. At one time, in prospect of a revival, he said, "The church seem to feel in some measure as I could wish. Strong confidence in God, mingled with a deep sense of ill-desert, and submission to his will, is displayed by them. They have a prayer-meeting every evening."

In the published account of the prosperous state of religion in Oneida county, New York, in 1826, it is said, "Prayer-meetings have been numerous and frequent in most of the churches. In these little circles Christians have enjoyed the presence of God, and have had great freedom and boldness in approaching the throne of grace. Never have our churches, generally, appeared to entertain so delightful and exalted ideas of God as the hearer of prayer."

## THE SHORTNESS OF TIME.

[THE following article is extracted from an interesting volume of "*Letters and Essays on Important Subjects*," by the late Rev. John Parker, of Greenlaw, published at Edinburgh, in 1826. We had not the pleasure of a personal knowledge of this gentleman, who was an author of no mean usefulness or celebrity; but we have examined this volume with pleasure, and are happy in the acquaintance of two gentlemen who rejoiced in him as their father;—the one an useful Presbyterian minister at Sunderland, and the other an elder of the Scotch Church in Greenwich.—EDITOR.]

"THE time is short." The utmost exertion, therefore, is necessary, that our work may be complete, when the cry shall be heard, "Behold, the Bridegroom cometh, go ye out to meet him." It will then be too late to begin to think of providing oil and of trimming our lamps. If we wish to go in with the bridegroom, we must have our loins girt, and our lamps burning, and be ready for the coming of our Lord. To those, and to those alone, who give all diligence to make their calling and their election sure, who work while it is day, it will at last be said, "Well done, good and faithful servant, enter thou into the joy of thy Lord. Is the time short? we must attend especially to those things which are of the greatest importance, and take these in their proper order and connexion. The knowledge of God, and of the gospel of our Lord Jesus Christ, lie at the very foundation of the things that belong to our peace. It is life eternal to know the only true God, and Jesus Christ whom he hath sent. "How shall they call on him in whom they have not be-

lieved? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? So then faith cometh by hearing, and hearing by the word of God." This knowledge is to be sought in the Holy Scriptures, in hearing the gospel, and by earnest and fervent prayer to Him who alone can open the eyes of our understanding, and turn us from darkness to light, and from the power of Satan unto God. The word of God, accompanied by the energy of the Holy Spirit, whose prerogative it is to take of the things of Christ, and shew them unto us, can alone make us wise unto salvation. The direction of the apostle ought, therefore, to be followed with all diligence; "Let the word of Christ dwell richly in you in all wisdom." It is a light to our feet, and a lamp unto our path; and till this light shine into our hearts, we will never find our path. Till He who at first commanded the light to shine out of darkness, shine into our hearts, to give us the light of the knowledge of the glory of God, as it shines in the face of Jesus Christ, we will never find the way to the city of habitation, we will come short of the rest that remaineth to the people of God, we will stumble and fall. If this light never irradiate our minds, we will remain under the fatal sway of the god of this world, who blinds the minds of them that believe not, that the light of the glorious gospel of Christ, who is the image of God, should not shine into them. Put off, therefore, the unfruitful works of darkness, and put on the armour of light, whereby you shall be able to quench all the fiery darts of the wicked one. "Blessed are the people who know the joyful sound; they shall walk, O Lord, in the light of thy countenance."

"The time is short." It is, therefore, of the utmost importance to redeem that portion of it which

is lost. That portion of our time which is past can never be recalled. Mistakes, in regard to our affairs in this world, may be rectified; errors may be corrected;—but time past never returns. He who has misspent the days of his youth, with whatever regret he may look back on the past, however fondly he would recal the morning of life, finds that this is altogether impossible. In what way, then, is time that has been lost in attention to the great concerns of the soul, which has been spent in the ways of iniquity, to be redeemed? This can only be done by beginning the work now in which we should have been incessantly occupied from our earliest youth. In the first moment that any alarm is felt by the sinner who has been pursuing iniquity with greediness; as soon as he sees himself to be overwhelmed with guilt; when, under the terrors of the law, and the awakenings of conscience, he cries, “What shall I do to be saved?” his only safe recourse is to look to Jesus; to comply with his invitation, “Look unto me, and be ye saved, all ye ends of the earth; for I am God, and besides me there is no Saviour. Come unto me, all ye that labour and are heavy laden, and I will give you rest.” Great and accumulated as his guilt may be, “the blood of Jesus Christ cleanseth from all sin.” This is his only place of refuge, and to this strong tower alone he can flee for safety; this is the only strong-hold for the prisoners of hope. There is no time, however, to be lost. The avenger of blood is in close and earnest pursuit; the great adversary, too, is aroused, and if he cannot prevail in quieting the alarms of conscience by his wiles and cunning, he will assume all the fury of a roaring lion. If he fail in persuading the awakened sinner that the alarm is false, that there is no danger, he will try to drive him to despair, by telling him, that his sin is greater than



can be forgiven. Give not way, however, to his suggestions; be not alarmed by his rage; believe him not. The Lion of the tribe of Judah is stronger than he. The thief who was crucified with Jesus found rest to his soul; he was rescued from destruction in the last hour of his mortal existence. And he found this rest solely by believing that Jesus was able to save to the uttermost. All who thus believe on the Son of God as the propitiation for their sins, sit at his feet, and learn their duty during the remainder of their lives, from Him who is meek and lowly in heart, who has the tongue of the learned, who teacheth as never man taught. They find, in their happy experience, that they can do all things through Christ who strengtheneth them; and that, though the time be short, yet it will still suffice for his perfecting all that concerneth them. Saul of Tarsus, during the former part of his life, misimproved his time; he was guilty of highly aggravated sins; but after he believed, and was taught of God, he redeemed his time, so that he could say on the best ground, "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give me at that day; and not to me only, but to all them who love his appearing." Such were his prospects at the close of his pilgrimage, at the termination of his warfare. Such was his triumphant language when he was to lay aside the earthly house of his tabernacle. How awfully the reverse is the closing scene in the case of all those who have never listened to the voice of the Saviour; who have never attended to the things that belong to their peace, but have trodden under foot the Son of God, and counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and done despite unto the Spirit of grace! What must

be their terror, their anguish, and despair, when they shall hear these words from the mouth of Him who had so earnestly urged them to lay hold on eternal life, "Behold, ye despisers, and wonder, and perish!" Let him who feels any alarm at the anticipation of the final sentence that shall be pronounced upon the wicked, turn and live. Now is the day of salvation; but the time is short!

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### THE FITNESS OF THINGS.

It is customary, in this world, to feel a concern about a preparation for whatever toil or amusement is immediately before us. We wish to have our minds and bodies adapted to the exercise of the company where we expect to be. Were you invited to the ball-room, you would not wish to go unless you could have time to adjust your dress according to the custom of the place; nor would you think of engaging in the dance, without some previous exercise by way of preparation. You would not wish to go directly from this place to the ball-room, unless you could have a little time for peculiar preparation.

Now, suppose you should have an invitation to go directly to heaven. Let Gabriel, clothed in the white robes of glory, come into this room this evening, and invite you to go immediately to heaven, giving you assurance that you should not be driven into perdition, would you be willing to go and be shut up there? Why, who are there, and what are they doing? Holy men and women are there, and they are praising God continually, and I want you to join them in this employment of praising God? I never did such a thing in my life; I cannot go now. I do not feel prepared for the place or the employment. *Let me stay here awhile. But perhaps some*

of you would say, although I do not feel ready to go even with Gabriel, and would still prefer my earthly associates and employments, yet if I must go, I hope somewhere on the way to have the necessary preparation. Do you know how far it is from earth to heaven, or how long an angel is in bearing an immortal disembodied spirit from here to paradise? Do you know of any stopping place for the transformation, or the purification, of a guilty soul? Here it should be considered, that Gabriel would do nothing for your soul, except to bear it onward. The angels have no part in the regeneration or sanctification of souls, as we know. They are the messengers and the carriers from one part to another of the empire of God; but it is the work of the Holy Ghost to fit your soul for heaven. Where will the angel stop to have him do this work, while you are working out your own salvation? If you are not ready to go with Gabriel, now is the time to make ready. Here you have a stopping place where the Holy Ghost will meet you, and prepare your soul for the society and the employments of heaven. How long will you resist the Holy Ghost? You know not when the angel may call.

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#### ORIGIN OF THE TABERNACLE, MOORFIELDS.

[We extract the following letter, written by the venerated Whitefield, from *The Christian Correspondent*, three beautiful volumes lately published by Ball. EDITOR.]

*London, May 11, 1742.*

WITH this I send you a few out of the many notes I have received from persons who were convicted, converted, or comforted, in Moorfields, during the late holidays. For many weeks I found my heart

much pressed to determine to venture to preach there at this season, where, if ever, Satan's children keep up their annual rendezvous. I must inform you that Moorfields is a large spacious place, given, as I have been told, by one Madam Moore, on purpose for all sorts of people to divert themselves in. For many years past, from one end to the other, booths of all kind have been erected, for mountebanks, players, puppet-shows, and such like. With a heart bleeding with compassion for so many thousands led captive by the devil at his will, on Whit-Monday, at six o'clock in the morning, attended by a large congregation of praying people, I ventured to lift up a standard for Jesus of Nazareth. Perhaps there were about ten thousand in waiting, not for me, but for Satan's instruments, to amuse them. Glad was I to find that I had, for once, as it were, got the start of the devil. I mounted my field-pulpit: almost all flocked immediately around it. I preached on these words, 'As Moses lifted up the serpent in the wilderness, so shall the Son of Man be lifted up,' &c. They gazed, they listened, they wept; and I believe that many felt themselves stung with deep conviction for their past sin. All was hushed and solemn. Being thus encouraged, I ventured out again at noon; but what a scene! The fields, the whole fields, seemed, in a bad sense of the word, all white, ready, not for the Redeemer's, but for Beelzebub's harvest. All his agents were in full motion, drummers, trumpeters, merry-andrews, masters of puppet-shows, exhibitors of wild beasts, players, &c., all busy in entertaining their respective auditories. I suppose there could not be less than twenty or thirty thousand people. My pulpit was fixed on the opposite side, and immediately, to their great mortification, they found the number of their attendants sadly lessened. Judging that, like St. Paul, I should now be called to fight with beasts at Ephesus, I preached

from these words:—‘Great is Diana of the Ephesians.’ You may easily guess that there was some noise among the craftsmen, and that I was honoured with having a few stones, dirt, rotten eggs, and pieces of dead cats, thrown at me, whilst engaged in calling them from their favourite but lying vanities. My soul was indeed among lions; but far the greatest part of my congregation, which was very large, seemed for a while to be turned into lambs. This encouraged me to give notice, that I would preach again at six o’clock in the evening. I came, I saw, but what—thousands and thousands more than before, if possible, still more deeply engaged in their unhappy diversions; but some thousands amongst them as earnest to hear the gospel. This Satan could not brook. One of his choicest was exhibiting, trumpeting on a large stage; but as soon as the people saw me in my black robes and my pulpit, I think all to a man left him and ran to me. For a while I was enabled to lift up my voice like a trumpet, and many heard the joyful sound. God’s people kept praying, and the enemy’s agents made a kind of a roaring at a distance from our camp. At length they approached nearer; and the merry-andrews (attended by others, who complained that they had taken many pounds less that day on account of my preaching,) got up upon a man’s shoulders, and advancing near the pulpit, attempted to slash me with a long heavy whip several times, but always with the violence of the motion tumbled down. Soon afterwards they got a recruiting sergeant, with his drum, &c. to pass through the congregation. I gave the word of command, and ordered that way might be made for the king’s officer. The ranks opened, while all marched quietly through, and then closed again. Finding these efforts to fail, a large body, quite on the opposite side, assembled together, and having got a large pole for their standard, advanced towards us with

steady and formidable steps, till they came very near the skirts of our hearing, praying, and almost undaunted congregation. I saw, gave warning, and prayed to the Captain of our salvation for present support and deliverance. He heard and answered ; for just as they approached us, with looks full of resentment, I know not by what accident, they quarrelled among themselves, threw down their staff, and went their way, leaving, however, many of their company behind, who, before we had done, I trust, were brought over to join the besieged party. I think I continued in praying, preaching, and singing (for the noise was too great at times to preach), about three hours. We then retired to the Tabernacle, with my pockets full of notes from persons brought under concern, and read them amidst the praises and spiritual acclamations of thousands, who joined with the holy angels in rejoicing that so many sinners were snatched, in such an unexpected, unlikely place and manner, out of the very jaws of the devil. This was the beginning of the Tabernacle Society. Three hundred and fifty awakened souls were received in one day, and I believe the number of notes exceeded a thousand. But I must have done, believing you want to retire to join in mutual praise and thanksgiving to God and the Lamb, with

Yours, &c.

G. W.

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#### A SABBATH SCHOLAR IN AN INFIDEL FAMILY.

WHEN on my way to this state some seven years ago, I witnessed in the city of ———, New York, the baptism of two elderly persons, a gentleman and his lady, who had grown grey in infidelity, and who ascribed their conversion to the following interesting circumstance.

It ought perhaps to be remarked that the gentleman had been among the most respectable lawyers in that part of the state, and had retired from the

profession on an independent property. He had all his life been a sceptic, and had to some extent persecuted the church.

As he was sitting in his parlour one day perusing a newspaper, he observed his grand or adopted child, a Sunday-school scholar, and only seven years of age, clasp her hands as she walked across the room, and prayed with great earnestness, "God be merciful to me a sinner; create in me a clean heart, and renew a right spirit within me." Can the child be conscious of sin, said he to himself, and he called her to him, and inquired of her why she prayed so?—"Because, pa, my heart tells me that I am a sinner." The interesting incident induced a new train of thought. He was led to view man as a sinner, and to see that with whatever justice innocence might look for a reward of virtue at the hands of God, guilt could not, and that, therefore, if man is not saved by a Saviour, he must inevitably be lost. The delightful consequence was, that he was ultimately converted and made the happy instrument of the conversion of his lady, whom he had in the days of his scepticism made an infidel. The child belonged to a Sunday-school that was favoured with the constant prayer of the church with which it was connected. Shall we not pray for our Sunday-schools?—*Gambier Observer.*

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#### BUNHILL FIELDS BURYING GROUND.

(See Frontispiece.)

WE have selected a portion of the celebrated burying ground in the City Road, London, called "Bunhill Fields," for the frontispiece to our present volume. Our readers are probably aware that this land, belonging to the City of London, was first appropriated to its present use during the awful prevalence of the plague; after that period a lease of it was taken by

the leading metropolitan dissenters for the interment of their friends, and from that time it has been a source of large pecuniary profit to the City, and, what is of far dearer interest to us, it has become rich in the dust of eminent saints. Men of the first eminence for piety repose with the ashes of holy ministers till the morning of the resurrection. Our artist has selected the spot which presents the tomb of Bunyan to our view, and no one has more beautifully described the ascent of the Christian from the place of destruction to the celestial city.



#### SCRAPS FROM THE EDITOR'S PORTFOLIO.

**SPECIAL GIFTS OF GOD.**—Let us humbly bless our heavenly Father—

For the gift of his Son—John, iii. 16.

For the gift of his Holy Spirit—Luke, xi. 13.

For the gift of a new heart—Ezek. xxxvi. 26.

For the gift of inward peace through the Son of his love—John, xiv. 27.

For the gift of the Holy Scriptures—2 Tim. iii. 16.

For the gift of eternal life—Romans, vi. 23.

**CARE FOR SOULS.**—Compassion to the infinite need of our children, servants, hearers, and neighbours, demands our utmost care and labour, to raise up a spiritual seed to Jesus Christ. You, parents and masters, can scarcely look about you, in your houses, but you must see a child or servant, if not several—nor can you ministers look from your pulpits, but you behold scores or hundreds of hearers—whose souls are grievously polluted by lusts, tormented by devils, cursed and plagued by an angry God, standing upon the very brink of eternity, under a sentence of divine condemnation, without any certainty of a moment's reprieve from hell, suspended over the lake of fire and brimstone by the small thread of human life and almost outworn patience of God. Hark, how their need ac-



costs us with an *exceeding bitter cry*, "Have pity on me, O my friends, for the hand of God toucheth me. I perish, I perish—I for ever, for ever, perish! Have pity on me, for my sins sink me, devils drag me, and an angry God thrusts me down to the lowest hell! Ah, who shall dwell with devouring fire? Who shall dwell with everlasting burnings? Will no man, no parent, no master, no minister, care for my soul? Oh, have you no bowels, no compassion for an immortal soul? Pretend you to be Christians, while so unlike Christ? Will you not speak one word to me, or utter one groan to God, for my eternal salvation?—*Brown, "On the Evil of Neglecting to raise up Spiritual Children to Christ.*

**PERSEVERANCE.**—My maxim has been, for many years past, to aim at great things; but if I cannot accomplish great things, to do what I can, and be thankful for the least success; and still to follow on, without being discouraged at the day of small things, or by unexpected reverses. For many years I have laid it down as a maxim to guide me, never to give up a place in despair of success. If one way does not succeed new means must be tried; and if I see no increase this year, perhaps I may the next. I almost wish to blot out the word *impossible* from my vocabulary, and obliterate it from the minds of my brethren.—*Rev. T. Charles.*

**CENSORIOUSNESS.**—The other day I heard a respectable minister of the gospel talking about a brother minister in the same communion with himself, with great severity; and he concluded his remark with the exclamation, "Ah, he is a snake in the grass." A venerable man remarking of another Christian minister at the same time, said, "He is as full of venom as a serpent." I have often heard, from them and others, similar expressions when talking about brethren who, perhaps, have as good a standing in the church for piety as themselves. I am always grieved to hear such language from professors of religion. I am sure it does not proceed from a right state of heart, and must be as displeasing to God as it is discreditable to religion. Would it not be more in accordance with the spirit of

the Gospel, if, when they discover any unchristian conduct in a brother, they would go to him in the "spirit of meekness" and affection, and point out to him "his fault, between him and thee alone," if peradventure he "might gain his brother." Infinite wisdom and benevolence have proposed this method; and surely he has learned but little of the gospel of Christ who treats it with neglect.

**CHRISTIAN COURAGE.**—A short time since a person called upon the Tract Missionary, who labours among seamen in New York, requesting him to go without delay to a certain house, and visit a person who was ill. The missionary went, and on entering the room where he expected to find the sick person, found it occupied by a company of gamblers, who rose from their seats, and in a peremptory manner inquired why he came there? At the same time two or three advanced to the door, closed and bolted it, and stood by it while the others surrounded the missionary, demanding the reason of his presence. He first offered each one a tract, which was received, then took out his bible and began to read, and not knowing what would follow, fell on his knees and raised his voice in prayer to Him who delivered Daniel from the mouth of the lions; while thus pouring out his heart to God, the door was thrown open, and one after another of the company went out till he was left alone, and "Jesus standing in the midst" by his Spirit, to sustain and protect him.

**PRAYER FOR MINISTERS.**—How sad is it that men should enhance their condemnation!—that light should come among them, and they should prefer the darkness! Should such an issue be owing to ourselves—to the nature of our prayers, or the manner of our ministrations—what occasion have we of fear and trembling, as well as of grief and lamentation! We mention the Saviour's name; but we *MAY* be doing so in such a manner as only to disgrace it. We speak of his glorious perfections and of his wondrous works; but we *MAY* be doing so in such a manner as only to hold them forth to *misrepresentation*, contempt, and scorn. Brethren!

*pray for us. If blood is found on our skirts, you will not be altogether guiltless. Let us strive in prayer for one another, that, through us, the name of the Lord Jesus may not only not be blasphemed, but highly magnified and greatly honoured.*

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### CHRISTIAN LOVE.

FRIEND,—Christian love all love excels,  
Happy the bosom where it dwells !  
This love is not a child of earth,  
It triumphs in celestial birth.  
Down in the past, ere time began,  
The Father said,—“ My Son, to man,  
To fallen man, restored by thee,  
One rich redemption-gift shall be,  
A love so generous, so divine,  
It shall resemble thine and mine.”

This love in kindly lustre shone  
When Jesus mingled with his own—  
His friends, in Bethany—a group,  
Alive to joy, to heavenly hope !  
That house, not from the city far,  
To Him was like the evening star,  
And, oft oppress'd, he wander'd there  
For kindness, sympathy, or prayer ;—  
Yet even now, this lovely band  
Were not secure from death's chill hand !

Lazarus died—that brother dear !  
And now their holy friend “ drew near ;”  
A season rare for friendship's glory !  
And Martha ran to tell her story—  
And Mary met him on the way,  
And told him where her brother lay ;  
He shared her grief, relieved her pain,  
And bid her brother rise again !  
This was indeed a signal hour,  
When Christ displayed a godlike power.

No mortal man can raise the dead,  
 Or call him from his earthly bed ;  
 Yet e'en to mortal man is given,  
 An attribute allied to heaven,  
 A sympathy in others' wo—  
 A blessing, Eden never knew !  
 And we, my friend, have seen the hour,  
 Free from the world and Satan's power,  
 When we could meet, commune, and pray,  
 And wipe each other's tears away.

Think, dearest friend, oh, think awhile—  
 This boon of ours was not a smile !  
 This love was bought for thee and me,  
 When Christ hung bleeding on the tree—  
 Precious, more precious to the heart,  
 Than all this world could e'er impart ;—  
 Ah, think again, what thanks we owe,  
 The great " I AM" should bless us so !  
 Should give an attribute divine,  
 To be for ever thine and mine !

This love no jealousy destroys ;  
 This love, eternal, never cloy's ;  
 Will glow more bright when we shall meet,  
 And cast our crowns at Jesus' feet,  
 And while united anthems swell,  
 The glories of our God to tell,  
 In that bright, endless world above—  
 Fruition full—of Jesus' love !  
 When all shall tune their harps of gold,  
 In raptures, yet unthought—untold.

A. B.

### THE FLIGHT OF TIME.

'Tis solemn to behold Time's rapid flight,  
 But if we're hastening to the realms of light,  
 We need not wish it should advance more slow,  
 But earnest pray—we meet for Heaven may grow.

We would not always this side Jordan stay,  
 But, bound to Canaan, onward urge our way.  
 'Midst thorns and briers why delight to dwell,  
 As prisoners, here?—why pleas'd with this our cell?  
 No, rather may we wish to urge our flight,  
 And view the Saviour's face in worlds of light;  
 But ah! the ties of earth still chain us down,  
 And make us willing yet to wander on;  
 Thus we go forward still from day to day,  
 Grieving our time should fly so fast away.  
 This paltry world—how it attracts the mind,  
 Yet in it we no satisfaction find;  
 But still we grovel after earthly things,  
 Though disappointment it so often brings:  
 Oh, when shall we feel willing to resign  
 Terrestrial things for blessings all divine;  
 When shall our hearts, all swallow'd up in love,  
 Rise above earth, and seek the things above.

A. K.

## THE SUM OF REDEMPTION.

WITH haughty mind, to *godhead* man aspired,—  
 With loving mind, our *manhood* God desired:  
 Man was by *pride* from place of pleasure chased,—  
 God man, by *love*, in greater pleasure placed.

Man, seeking to *ascend*, procur'd our fall,—  
 God, yielding to *descend*, remov'd our thrall:  
 The Judge was cast the guilty to acquit—  
 The Sun defaced to lend the shades the light.

ANON.

## CALL TO THE UNCONVERTED.

STOP, guilty soul, nor longer dare  
 The fury of thy God;  
 See—justice lays its sabre bare,  
 And waits the sovereign nod.

Should God command the dreadful blow  
To smite thy impious soul ;  
'Twould drive thee to the shades below  
Where hell's hot billows roll.

Is sin so dear—its joys so sweet,  
The darling of thy breast ;  
That heaven is nothing, though replete  
With all to make thee blest ?

O fly, then, to thy Saviour, fly  
To his inviting arm ;  
There shelter from the wrath on high ;  
There justice cannot harm.

Say—dost thou think some *future day*  
Will better suit thy state ?  
Th' accepted moment is—*to-day*,  
But *that* may be too late.

To-day thy Saviour bids thee come,  
To-morrow he may swear  
That heaven shall never be thy home,  
Nor shalt thou enter there.

To-day, then, think—reflect—be wise—  
From certain ruin fly ;  
Lest, haply, if thou yet despise,  
Thou may'st despising *die*.

*Great Waking.*

L. J—B.

## INTELLIGENCE.

### DOMESTIC.

WE have this month but very little room for Intelligence, but very readily give place to the following letter from a clergyman of the established church, cordially wishing him and his friends success in the good work they have undertaken. We have long considered the wakes, feasts, and pleasure fairs of our country its disgrace :—

SIR,—I cannot do better than direct your attention

to the very serious evils resulting from the establishment of country wakes, feasts, &c. &c., and I trust you will warn your readers against the danger of an evil communication with them, as corrupting good manners.

Several deaths and riots have occurred in the county of Hereford, and a society has been formed for publishing tracts, &c., at Messrs. L. and G. Seeleys.

You will see it advertised in the "*Record*," and letters detailing a horrible manslaughter at Garway, in the above county; and may I also refer you to a letter and petition in the "*Hereford Journal*" of the 1st inst.

Your little work I distribute to the poor, and therefore I wish you to notice the subject. The tracts apply more to churchmen than dissenters, for they, I imagine, need them most.

I am, Sir, your humble servant,

A COUNTRY CURATE.

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BUNYAN CHAPEL, LEWISHAM ROAD, NEAR THE FOOT OF  
BLACKHEATH HILL, GREENWICH.

We have to acknowledge the following sums for the above-named object, from Oct. 18, to Nov. 18:—

	£	s.	d.
Amount previously acknowledged	256	14	0
Blunt, Mrs. Joseph, Cloudesley- terrace .. .. .	0	10	0
Friend, A, Greenwich .. ..	1	0	0
Parker, Mr. J., Blackheath-road	0	10	6
Pegg, Mr., collected by, Book 65	1	10	0
Peppercorn, Mr. J., Deptford ..	1	0	0
Toulon, Miss, Greenwich, col- lected by .. .. .	0	15	7

We have much pleasure in stating that the school and lecture room will be opened for worship on Tuesday, December 5th, inst., when the REV. F. A. COX, D.D., L.L.D., of Hackney, and the REV. JOHN HARRIS, of Epsom, the eloquent author of "*Mamma*," "*The Great Teacher*," &c., have promised their valuable services. The former will preach in the room at three o'clock in the afternoon, and the latter in the

Rev. W. Chapman's chapel, Greenwich-road, kindly lent for the occasion, at half-past six in the evening.

The purchase of the freehold land, and the erection of the present school and lecture room, measuring 40 feet by 20, and which will also form the vestries of the chapel, will not be less than 560*l.*, *not the half of which has yet been subscribed*, but for the whole of which we are personally responsible within twelve months. We trust that this fact, in addition to entirely gratuitous services, will induce our friends to shew their prompt and liberal disposition to help.

It gratifies us much to add, that Mr. E. Wilshire, of Blackheath-hill, who has kindly co-operated with us from the commencement of the undertaking, has engaged, during his academical vacation, to visit Brighton, Lewes, &c., to solicit aid in our undertaking; and earnestly do we hope that our Christian friends in that neighbourhood may cordially meet his application.

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#### RECOMMENDATIONS OF BOOKS.

WE have already directed the attention of our friends to Robinson's new and corrected edition of "*Matthew Henry's Commentary on the Bible*," publishing in shilling numbers. We have now the gratification of possessing it complete in six thick 8vo. volumes. Its editor has done himself almost infinite credit in the pains he has taken to present the work to the Christian public in a manner which would have delighted its venerated author; for never before has it been published in so correct a form. This edition will henceforth be ever referred to as the standard.

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We have never commended "*The Christian Keepsake and Missionary Annual*, edited by the Rev. William Ellis," with more fervour than we do the volume for 1838. Every portion of the work approaches as near perfection as anything of which we can con-



ceive. We hope it may commend religion in quarters where works less embellished and less beautifully printed would scarcely be read.

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*"Hebrew Lyrics: Select Poems on Old-Testament Subjects,"* is another of the beautiful gems published by the Religious Tract Society. It consists of one hundred and sixty-nine delightful poems, on nearly as many topics, furnished by the sacred writers, and written by the best poets of England and America. It must secure attention and do good.

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The REV. R. PHILIP, the well known author of the experimental *"Guides,"* has just published a thick 8vo volume, entitled *"The Life and Times of the Rev. George Whitefield, M.A."* It furnishes a mass of information relating to one of the most extraordinary ministers with whom God has ever favoured his church. Cold must be the heart which can read this book without being warmed, and hard must be the soul which does not melt under the influence which its interesting facts must create. Oh, for ten thousand Whitefields!

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We have examined, with much pleasure, a hymn book, lately published by Wightman, which we apprehend is by no means known in proportion to its value. Its title will fully explain its character and object—*"A Small Selection of Hymns, designed as a Supplement to larger collections, and especially adapted to meetings for prayer and the revival of religion."*

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*"The True Christian: Sentences selected from various authors, on the Temper and Happiness of a Believer in Jesus."* By G. T. JOHNSON. A little work, discovering discrimination and taste in the selection and arrangement of a variety of gems from the best theological writers.

A few months ago we warmly commended the REV. T. W. JENKYN'S admirable volume on "*The Union of the Holy Spirit and the Church in the Conversion of the World.*" We had not then read his volume "*On the Extent of the Atonement, in its relation to God and the Universe.*" It is truly the work of a master, delineating in a fearless and scriptural style the glorious features of this mighty subject. We know no work equal to it, nor any that is of more value to those who would nerve themselves for the conquest of the world for Christ. Every page involves arguments to rouse Christians from their contracted views and cold feelings, and to arise and shine in the glory of the Lord which has arisen upon them. Every minister especially should study this volume with diligence and prayer, and we are sure that the advantages would be great.

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We hope that very few of our readers have neglected to put themselves in possession of DR. F. W. KRUMMACHER'S "*Elijah the Tishbite,*" which we some time ago commended to their regard. Those who have read that delightful volume will rejoice to learn that the Religious Tract Society have published another small volume, translated from his pen, equally distinguished for evangelical truth and sweetness of spirit. It is called, "*A Glimpse into the Kingdom of Grace.*" It consists of eight sermons, which cannot be read too often.

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Mr. Harding is publishing the "*Lectures to Mechanics*" now delivering at Holywell Mount Chapel, in threepenny pamphlets. Those by the Rev. Drs. Bennet and Styles, and by the Rev. J. Blackburn, lie before us, and do high credit to their authors. Dr. Styles's is truly a masterly performance, on the Introduction of Sin. Why should not similar lectures be delivered in all our manufacturing districts?

We are truly pleased to see that the Rev. J. Leif-child and the Rev. Dr. Redford have commenced a new and enlarged series of "*The Evangelist*." It has become very deservedly popular among Christian ministers of every denomination, and we cannot do better than to commend it to their still more extended patronage.

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The Religious Tract Society have published a very judicious, neat, and cheap little volume of "*Select Psalms and Hymns, suitable both for Public Worship and Private Use; consisting of five hundred Psalms and Hymns*." It is very suitable for its intended purposes, for which, in another and less eligible form, it has already been much used.

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"*Spiritual Things compared with Spiritual; or Two Texts for every day in the year, illustrating each other: with Sacred Poetry*." This is one of the publications of the Religious Tract Society; its title intimates that it is intended as a daily companion to aid the meditation of the true Christian, for which purpose it is admirably adapted. It is gratifying to see the increasing demand for books of this peculiar character.

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DR. STRAUSS'S four Sermons "*On Restitution; Lot and his Wife; The Rich Man; and Christian Composure*;" and KRUMMACHER'S "*Temptation in the Wilderness*;" both of which little volumes are translated from the German, and published by Wertheim, are entitled to serious perusal, which their freshness and piety will amply repay.

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"*Flowers of Hope: a Collection of Poems, Devotional and Miscellaneous*;" is a little volume of pieces written by a student for the Christian ministry, indicative of talent and a sweet spirit of piety.

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T. C. Savill, Printer, 107, St. Martin's Lane.







